Advanced Issues in Arabic-English Translation Studies

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FOREWORD

Yasir Suleiman

Over the past two decades, the subject of Translation Studies has witnessed a massive transformation in a number of domains including practical training, expansion in university programmes and, most importantly, the conduct of fundamental and applied research in many parts of the world. Keen awareness of the importance of inter-cultural communication in all fields of human knowledge and in international relations is a major factor in this transformation, as are the imperatives of security and national development in the economic and scientific fields. Europe has led the way in this area, but the Arab World and China in particular have followed close on Europe's heels with vigour and creative engagement. The book at hand provides a good example of this engagement, which builds on his extensive research and teaching experience in the field. The bibliography at the end of the book gives but a flavour of the breadth and depth of Farghal's research in Translation Studies and contrastive linguistics.

This book has many merits. To begin with, it is written with great conceptual clarity. The reader should be able to process the model underlying Farghal's approach to translation with great mental economy. Allied to this conceptual clarity is clarity of expression which enhances comprehension of the model. Second, as a book aimed at the students and teachers of translation in the Arabic speaking world the wealth of examples Farghal provides, and the discussions and comments that accompany them, make many of the nuts and bolts in the model come to life. Third, the book attends to the needs of the Arab student of translation. It is full of comparative insights that set out the similarities

and differences between Arabic and English and their impact on the translation process. Fourth, the book tracks this comparative perspective through the various structural levels of language and the pragmatics of inter-cultural communication. Fifth, although the book deals with Arabic-English translation, it manages to go beyond the limits imposed by these two languages: it incorporates insights and ideas of a general and comparative nature which students of translation will find useful regardless of the languages with which they work. Finally, the book tries to build on whatever translation experience students bring with them, what Farghal calls 'theory of translating', to build a theory of translation that is deliberate and nuanced. The net result of these features of the text is a book that is user friendly, engaging and attentive to detail, but without forgetting the macro-considerations that inform translation both as a process and as a product.

The starting point for this text is the nature of language as a system that embodies productivity and closure not in an either/or relationship, but as features of a both/and continuum. Farghal refers to these properties of language as the open and idiom principles and links them to ideational and functional equivalence in translation. A translator's work ranges between the two ends of this continuum, embodying two modes of practice: one signalling freedom and the other the closer tracking of the source text (ST) in the target text (TT). This process of negotiating the transfer of the ST meaning into the TT is embedded in a context that combines macro-considerations with micro-details. The macro-level recognizes the role of the translator as a negotiator of meanings and ideologies involving the author and his or her original audience. This view of the task of the translator implies that the translation process must include reception at two levels: those of the source and target language cultures and, additionally, their audiences, a fact that makes the translator

consumer and producer of texts at one and the same time. Relevance is a key concept in this multi-stage process of mediation that involves different kinds of competence, including cultural and schematic or genre competence.

Farghal develops these ideas in an applied direction in Chapters 2 and 3 through the notion of ‘management’ which he divides into two types: extrinsic and intrinsic management. The main purpose of management in translation is to deal with the lack of equivalence, or fit, between languages structurally and culturally. The notions of relevance, equivalence and the two principles of openness and idomaticity come into play in these two chapters. Intrinsic management deals with the mismatches between the source and target language at the levels of phonology, morphology, syntax, lexis and phraseology, pragmatics, textuality and culture. Each of these categories is introduced and discussed through copious examples that enhance the practice-oriented purpose of the book.

Chapter 3 deals with issues arising in the application of extrinsic management, in which ideology is the primary concern, by considering the levels of lexis and syntax; the latter is approached from the viewpoint of agency, modality and ‘evaluativeness’. For most translation scholars, ideological interference in the translation process is considered negatively, although *skopos* theory regards the ideological management of the ST in the direction of the target culture to be an acceptable procedure. This kind of approach may in fact be *commendable* in some cases, for example in translating media texts from English into Arabic owing to the ideologically impregnated nature of these texts in the source language. Farghal seems to accept this procedure as some of the examples relating to the Arab-Israeli conflict in the book suggest. Not managing these texts extrinsically would lead to transferring the ideology of these

texts into the target culture, giving this ideology currency where in fact it ought to be challenged and resisted. Applying this practice is justified in situations where the source and target culture exist in a state of active political conflict, as for example between Israel and the Palestinian Arabs. Translating the Israeli term Judea and Samaria directly into Arabic as *yahuda wa-l-samira*, even with the caveat term 'so-called' before the translation in Arabic, would represent a tacit acceptance of the bogus claim Israel makes over what the rest of the world calls the Occupied Territories in conformity with international law. The translator is not a neutral channel through which meanings and information move from one language and culture to another, but he or she also acts as a filter that monitors ideological bias in the ST and manages it in a way that is consistent with the understanding of translation as a form of mediation and re-writing. There would, of course, be cases where the translator may wish to preserve the ideological bias in ST in the TT, but this intention ought to be marked overtly by reference to the *skopos* (purpose) that underpins it. What I am arguing here is the need to consider maintaining the ideological bias of ST, especially a media text of the type mentioned above, as itself a kind of *skopos*-oriented practice rather than as a neutral stance. Although Farghal does not articulate his position in this way, I am sure that this view of *skopos* is consistent with his approach, as some of the examples in Chapter 3 strongly suggest.

Chapter 4 argues for a schema-oriented approach to the decoding of STs prior to their encoding into TTs. Schemata are of two types: content schemata which represent a reader's background knowledge about the topic or topics in the ST, and formal schemata whose domain resides in language as a structural system as well as in text types as organised stretches of discourse. A good translator will always activate his or her content schemata to help resolve what is unfamiliar in an ST by

reference to what is familiar in that ST or in the target culture. The same applies at the level of formal schemata: a good translator will use vocabularies that are lexically transparent to disambiguate or understand items that are lexically opaque. By the same token, a good translator will use his or her knowledge of text types and their structural and stylistic characteristics to decode ST textually. Knowledge of contexts and how they frame the decoding of STs constitute important schemata in the reading process. However, it is important to monitor this decoding process to ensure that it does not lead the translator as decoder and encoder into blind-alleys.

The last substantive chapter, Chapter 5, deals with the translation of Arabic and English euphemisms against the important pragmatic principle of politeness. In dealing with this topic, Farghal uses well-chosen examples to discuss figurative expressions, antonyms, circumlocution, ellipsis, understatement and overstatement, borrowings and 'euphemisers' with view to showing how the cultural distance between Arabic and English can be a source of translation difficulty, even embarrassment, for the translator. Differences in cultural and moral sensibilities between languages are a fascinating topic for research in Translation Studies. Farghal's discussion of such issues does not aim at completeness; its aim is to provide a few pointers which the student of translation can use in thinking about similar topics and the limits of their translatability. In a similar manner, this Foreword does not aim to cover the full extent of the concepts, frames of reference and insights in this book, but to provide a few pointers which can guide the reader in approaching it.

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INTRODUCTION

Ali Almanna

Driving a car does not require you to understand how its engine works. However, if you have basic knowledge of such a mechanism, you will undoubtedly drive your car with greater self-confidence, totally free from worry and fear.

The same holds true for translation. It is not necessary to master translation theory in order to translate a text. However, acquiring good knowledge of translation theory will enable you to produce a text reflecting more accurately the intentions of the source text author whilst maintaining text-type focus and living up to the target-reader's expectations.

> However, a study of the various theoretical concepts either drawn from or brought to the practice of translation can provide entrance into mechanisms that, through the art of translation, make crosscultural communication and understanding possible (Schulte and Biguent, 1992: p.1)

Debates have been raging since Cicero and Horace on types of translation – word-for-word or sense-for-sense. Translation in the seventeenth century was considered as 'essentially copying', prohibiting translators from passing comments or interpretation (Kelly, 1979: 35); however, the prohibition of interpretation could be traced back as far as the Sptuagint' (ibid). In the eighteenth century, the concept of 'copying' was modified slightly to mean "a recreation in terms of the other language" (ibid). In the nineteenth century, the theologian and translator Friedrich Schleiermacher (1813), being considered the founder of modern hermeneutics, took the discussion a step further in his essay entitled 'On the Different Methods of Translating'. He shifted the focus of attention to the "methodologies of translations", rather than "illuminating the nature

of the translation process” as writers like Humboldt, Schlegel and Arnold did (Schulte and Bigeunet, ibid: 6). He argued that, as a translator, one “[e]ither […] leaves the writer alone as much as possible and moves the reader towards the writer” or “leaves the reader alone as much as possible and moves the writer towards the reader”. He further added: “Both paths are so completely different from one another that one of them must definitely be adhered to as strictly as possible, since a highly unreliable result would emerge from mixing them, and it is likely that author and reader would not come together at all” (Friedrich Schleiermacher cited in Schulte and Biguenet, ibid: 42).

More recently, Venuti (1995), drawing on Schleiermacher’s aforementioned views, has introduced into the field of translation the dichotomies: foreignisation vs.. domestication. To put it differently, translators have to take a decision as to whether their translation should be as close as possible to the source text, thereby adding foreign flavour to the TT, or whether it should clearly announce its divergence from the ST, familiarising the text to the target reader.

Global Strategy vs. Local Strategy

In addition to taking into account the purpose of the translation, their own objectives, the expectation of the intended readership, the publisher’s attitude/the agency’s policy and the status of the source text, etc. translators have to zoom in on the text at hand with a view to pinpointing its subject matter, genre, etc. Such a macro-analytical approach will “not only create certain expectations on the part of the translator […] in terms of style, syntax and lexis, but will also help to explain some of the choices made by the ST author and thus inform the TT author (i.e. the translator) in his own process of choice” which strategy fits the text (Adab, 1994: 23).

Jääskeläinen (1993: 116) differentiates between 'global' strategy, the general strategy adopted by translators to deal with the whole text, whether (to use Venuti's (1995) terminology) to domesticate or foreignize it, and 'local' strategy, a problem-motivated strategy adopted by translators to solve the problems with which they grapple in dealing with segments of the text.

Strategies in general, whether global or local, are "heuristic and flexible in nature" (Jääskeläinen, 1993: 71). The actual choice of a particular global strategy depends on a variety of factors, as stated above. Local strategies are, however, influenced primarily by the global strategy itself. Unsurprisingly, there are other factors that could contribute to the adoption of an appropriate local strategy such as cultural differences, the context of situation, generic and textual constraints, the importance of the segment of the text itself in drawing attention to the author's intention(s) and the altering of the text-type focus and its relevance to the whole text. Newmark (1988: 82) states that the translator's strategy sometimes depends on his/her desire "to attract the reader or to give a sense of intimacy between the text and the reader". This is in line with Bell's (1990: 221; italic his) view that the translator, like the writer who asks himself "*why* the text is to be written" and "*what form* the text should take: an article, a monograph, a book" and, accordingly, the function of the language is determined, should keep an eye on the global strategy that s/he first adopted. In this connection, the unmarked elements, such as stylistic features, collocational patterns, thematic patterns, etc. should be taken into account by translators while mapping "the propositional content onto the syntax through selections from the MOOD systems" and arranging "clauses in a suitably communicative manner through selections from THEME systems" (ibid: 222).

Producing a coherent text, reflecting the content of the ST and the ST author's intention (intentionality) and being accepted and read smoothly by the TT reader (acceptability, readability), will definitely create a tension between **naturalness** and **accuracy**. Baker states (1992: 57) that "[a]ccuracy is no doubt an important aim in translation, but it is also important to bear in mind that the use of common target-language patterns which are familiar to the target reader plays an important role in keeping the communication channels open". The salient features of naturalness, according to As-Safi and Ash-Sharifi (1997: 60-1; emphasis added), are '**well-formedness**', '**acceptability**', '**idiomaticity**', '**authenticity**', '**contemporaneity**', '**intelligibility**', '**accessibility**', and '**readability**'. The retention of a certain level of naturalness requires the translator to skew the SL syntactic structure to fit in the TL syntax, slacken and/or lighten the ST propositional contents for the TT version, coordinate between "obligatory and optional information through the choices of explicit or implicit expression" etc. (Trotter, 2000: 199). This is exactly what Farghal in this book tries to hammer it home through what he labels 'managing' translation, whether extrinsic or intrinsic (see chapters three and four of this book).

Reading/Misreading the Text

One of many tasks entrusted to translators is reading. Reading for the purpose of translation is different from reading for enjoyment, for instance, although they share some common features. Pajraes and Romero (1993: 300) state "the translator is a somewhat special reader. We maintain that his/her mission is not to transcribe within the maximum literalness what the original author says, but to give us an idea, according to his/her criteria, of what the author intended to say. To achieve this objective, the translator must make an effort not to diminish, at least consciously, the reader's interpretive capacity". Translators and readers

are required to perform a number of intellectual activities, such as “reflecting, judging, planning and decision-making” as well as adopting “special […] strategies to facilitate comprehension” (Belhaaj, 1998: 34). By doing so, their cognitive skills, experience and background knowledge are simultaneously activated, alongside “text-based processing which maps information from the text”, to take part in understanding the text at hand (ibid). Misreading occurs when the translator cannot free himself from the temptation of pre-judgement and/or inserting his/her own “underlying assumptions, beliefs, and ideas” about the ST community, ignoring thereby the importance of information that could be drawn from the text itself (Nida and Reyburn 1981 cited in Ali, 2006: 94).

Reiss (2000: 106) states that “reading a text sets in motion an act of interpretation”. Thus, insufficient comprehension of the source text will lead to the production of an inaccurate target text. Such insufficient comprehension results from certain factors, at the forefront of which is the lack of reading competence that enables the reader/translator “to distinguish fact from opinion, to draw inferences, to draw generalisations, to determine the author’s intentions and evaluate his point of view” (Belhaaj, 1998: 33). The other factor that could contribute to misreading the source text is that when “we become completely infatuated with the text” (Ali, 2006: 89-90):

> Whenever we translate a text, we find ourselves pulled by two equal forces: an inward or centripetal force, one the result of which we become completely infatuated with the text, and an outward or centrifugal, one with which we try to take our attractions of the text to their ‘furthest’ ends […]. The struggle of forces is relative to the competencies of the translator. A competent translator is always able to free himself up for a non–centric interpretation and translation, an incompetent translator, by contrast, is an easy hunt. As far as I can see it, a misreading/misinterpretation/ mistranslation is often one that is so close to the centre, i.e. the text […].

Incomprehension of the source text could result from reading carelessly and/or stereotypically. "[R]eaders often tend to read carelessly and stereotypically, that is, they often notice only a few features of the language they read without paying attention to what particular variety has been chosen, or to how it is represented", Traugott & Pratt (1990, cited in Ali, 2006: 91-2). Consider the following example quoted from Shakespeare's *Hamlet* (cited in Niazi, 2008: 7) in which the translator, Jabra Ibrahim Jabra, misread the verb '*to fly*' for the noun '*fly*', and consequently mistranslated it into 'ذباب' instead of 'يهرب/يتخلى عن/يطير' (emphasis added):

The great man down, you mark, his favourite ***flies***
The poor dvance'd makes friends of enemies
And hitherto doth love on fortune tend

إن هوى الرجل العظيم حسبنا عليه
ما دنى منه حتى **ذباب**
والحقير إذا علا، انقلب العدوّ صديقاً
فالحبّ من خدم الزمان

Catford (1965: 94) states that the source of ambiguities in such cases is either due to "(i) *shared exponence* of two or more ST grammatical or lexical items, [or] (ii) *polysemy* of an SL item with no corresponding TL polysemy". In our above example, the ambiguity arises due to, to use Catford's terminology, the shared exponence of the two distinct morphemes: the noun in plural forms '*flies*' and the verb in the third person singular present '*flies*', which both graphologically end with '-s'. In Farghal's (in this book: 129) terms, such a mistake is attributed to the translator's failure to decode the "text's import", which is [supposed to be] triggered by the successful interaction between the [translator] and the text […], flopping thereby to "producing cognitive effects" that

"constitute a touchstone for the process of text comprehension". For convenience, we quote Farghal's (ibid):

> The reader's failure to integrate the text's import into his/her world knowledge (i.e. failing to make the text optimally relevant) represents the antithesis of text comprehension or, simply, a failed comprehension enterprise.

In conclusion, understanding segments of the text at hand is not simply a matter of knowing the meanings of the source text's lexical items individually and the way in which they are combined. Rather, it involves drawing inferences based on non-linguistic information as well as the assumption that the source text author has aimed to meet certain general standards of communication, hence the importance of analysing all aspects of the text at hand and prioritizing these aspects whilst introducing a translated version.

Arabic is a member of the Semitic family of languages whereas English a member of the Indo-European language family. Starting from such a premise that Arabic and English belong to different settings and different language families, one could strongly argue that translators will face a great number of difficulties at lexical, morpho-syntactic, pragmatic or textual level, not to mention the cultural and ideological difficulties with which they might feel hampered. Such problems are adequately addressed in this book (see chapters two and three). In order to avoid repetition and the rehashing of what is produced by the author of this book, I will settle for a general reference and shoot my bolt in order to provide the reader with what is missed in this book or, at least, introduce some of its parts from a different perspective.

Pre-transferring Adjustment

Translators, prior to transferring the analysed materials, are most often called upon to make some adjustment to the ST at its lexical or sentential level. Rewriting the ST sentence without affecting the author's intention or text-type focus will definitely allow translators to exercise greater freedom of choice in rendering the extract at hand and let them remove the syntactico-semantic and socio-cultural constraints imposed by the ST. This is in line with Wilss' (1982: 160) views that languages are "syntactically, lexically and socio-culturally non-isomorphic". Therefore, pre-transferring adjustment is a preliminary step taken by the translator to obtain a better insight into the ST. As hinted above, such an adjustment does not confine itself solely to the sentential level, but rather, in most cases, translators are highly advised to opt for such an adjustment at the phrasal and lexical levels. Replacing the ST word, for instance, with its synonyms would help the translator understand its denotative meaning, on the one hand, and it provides him/her with a number of equivalents, on the other. Checking the meaning of a lexical item in a bilingual dictionary and failing to find out its exact meaning because of its archaism, neologism, etc. will lead the translator, as a last resort, to apply such an adjustment. Pre-transferring adjustment could be used to, 1) pinpoint the implicit relationship between sentences, 2) surmount the lexical, syntactic, pragmatic, cultural, etc. constraints imposed by the ST, 3) find out the meaning of a lexical item which is not referred to in available dictionaries, either because of its archaism, neologism, etc. or 4) cope with figurative language, to mention but a few.

Apart from these obligatory cases in which translators have, more or less, no alternative route to take in rendering the text at hand, the degree to which they could apply pre-transferring adjustment and, thus, reshape the SLT is determined by a number of factors, such as the global

strategy adopted by the translator, the purpose of the translation, the expectation of the TL readership, the text type, etc.

Such an adjustment is of crucial influence on the process and product of translation, in particular when the translators are of greater 'communicative' and 'linguistic competence' as well as 'contrastive knowledge' (Bell, 1990: 36-42). They will adjust the text semantically and syntactically in a way that the SLT supplely accommodates itself in the linguistic system of the TL.

By way of illustration, let us take two examples quoted from Saeed's *The Stand-in* (printed and translated by Al-Manna' and Al-Rubai'I, 2009; emphasis added)

ST 1 (p. 69-71)**:**

لكننا ما أن دخلنا الشارع الذي أقحم ضوءه داخل السيارة واكتشفت نبذي الملابس القرقوزية حتى انفجرت في سيل لا ينقطع من اللوم والتقريع والصراخ والتباكي على الحظ المشئوم....

Here, for the sake of naturalness, a syntactic adjustment is made. The borders of the main clause ... انفجرت في سيل are extended to include part of the subordinate clause ... اكتشفت نبذي الملابس in the TT, as follows:

Adjustment:

لكننا ما أن دخلنا الشارع الذي أقحم ضوءه داخل السيارة **حتى** اكتشفت نبذي الملابس القرقوزية **فـ**انفجرت في سيل لا ينقطع من اللوم والتقريع والصراخ والتباكي على الحظ المشئوم....

Translation (p. 70)

But as soon as we turned onto the street which let light shine into the car, she realized I had taken off my ridiculous clothes

and burst out in an unbroken tirade of blame and reproof, ranting and railing about her accursed luck….

ST 2 (p. 71)**:**

في كل فرع من هذه الفروع يعمل المئات من الموظفين والعاملين، هذه العلاقة ستكون **فاتحة خير** والباب الذي سنلج منه إلى طريق الرفاه.. **.**

Adjustment:

في كل فرع من هذه الفروع يعمل المئات من الموظفين والعاملين، هذه العلاقة ستكون **بداية جيدة/حسنة/نحسد عليها/لا نحلم بها/** والباب الذي **يصلنا/يقودنا/منه نصل** إلى طريق الرفاه**..**

Translation (p. 70)**:**

[His is a multi-national company with branches in more than fifty countries in all five continents,] each branch employing hundreds of workers and staff. Such a contact would be an ***excellent starting point*** *and an entrée to a life of luxury.*

Explicitness vs. Implicitness

Rendering implicit information relationship into explicit, or *vice versa*, is governed by language preference and whether such conceptual relations can be inferred via world knowledge or not. At the level of cohesion, translators who follow target-language patterns to smoothen the target text, will sacrifice accuracy for the sake of naturalness. Again, such a decision will depend on "the purpose of the translation and the amount of freedom the translator feels entitled to in rechunking information and/or alerting signals of relations between chunks" (Baker, ibid: 201). Language preference cannot be taken for granted since, within the same language, genres are not identical in the way they use conjunctions – some genres are "more conjunctive than others" (ibid: 196). This

requires the translator to be aware of generic conventions in the interfacing language.

Equally, the syntactic structure and punctuation system of the target language can play an important role in encouraging or hindering the explicitness of the logical connectors. De Beaugrande (printed in Al-Jabr, 1987: 53) states that "the overt realizations of junctive relations are not always necessary. However, their presence can facilitate the processing of text if they are not unduly frequent''. Since conjunctions contribute to the rhetoric of a text and provide it with some interpretation, Baker (ibid: 197) warns against exaggeration in the normalization of semantic relations between chunks of information in order to live up to the target-language preference. Such an adjustment in translation "will often affect both the content and the line of argumentation".

In turning back to the question of translating conjunctions, it is worth mentioning that it is not necessary to render the connector into its typical equivalent in the interfacing language, as provided by good bilingual dictionaries. It is of greater importance in connection with translation to maintain the type of logical relationship among sentences, whether it is an addition, contrast, result, etc., regardless of the propositional meaning of the connective, as each language has its own connectives to remark a certain relation between chunks of information (Al-Manna' and Al-Manna', 2008). For example, if the relationship between the two independent clauses or separated sentences in question is addition in the ST, which is indicated by the use of a connective like فضلاً عن, and the translator renders it into '*because of*', assuming that there is no difference between them, his/her translation will be judged as **inaccurate** since s/he turns the logical relationship upside down. However, if s/he renders it into one of the connectives, which are typically used in English to signal additive relations, his/her translation

will not be judged as **inaccurate** despite the slight loss in the propositional meaning of the connective itself. Consider the following example (cited in Al-Manna' & Al-Manna', ibid: 79) with both its accurate and inaccurate versions of translation:

أتكلم اللغة الإنكليزية والألمانية <u>فضلاً عن</u> لغتي الأم.

Accurate:

I speak English and German <u>in addition to</u> my mother-tongue.

I speak English and German <u>besides</u> my mother-tongue.

I speak English and German <u>as well as</u> my mother-tongue.

Inaccurate:

I speak English and German <u>because of</u> my mother-tongue.

Perhaps an appropriate way of concluding our introduction to this sensible and practical book is to state that in the Arab world many attempts have been made to bring both rhetorical and practical sides of translation together in the form of coursebooks, monographs, etc. Unfortunately, these attempts were either just rehashing what has been introduced by others, offering nothing new to the field, or a mile away from being internationally accepted due to the lack of originality, rigour, clear methodology, documentation, etc. The author's long experience in teaching linguistics and translation and his publication of a great number of articles in international journals have given him first-hand knowledge of the problems with which translators constantly grapple. The author, by touching on general concepts, such as the nature of human communication, context, relevance, equivalence, theory of translation, etc. and taking into account the lexical, morphosyntactic, pragmatic, textual, cultural and ideological differences between the interfacing languages, produces a well-organized book. I hope this book, together with other forthcoming titles produced by intellectuals dealing with

translation-related issues, will help to fill a gap in this field and fulfil professional and academic needs and interests.

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Founding Director of Sayyab Books - London
Founding coordinator of (STJ) as well as Sayyab Translation Studies Series (STSS)

CHAPTER ONE

BASIC CONCEPTS

1. CHAPTER ONE

BASIC CONCEPTS

1.0 The Nature of Human Communication

Translation is an act of interlingual communication which involves the use of language, be it in the spoken form (interpreting) or in the written form (translating). Explaining the nature of human communication, which is the raw material for translation activity, therefore, is a prerequisite for embarking on any pedagogical endeavor relating to translation. The production and reception of language, spoken or written, is a dynamic, interactive process whereby explicit as well as implicit propositions are smoothly produced and received. The propositional content, or simply meaning, in human discourse embodies two main functions: the affective (phatic) function and the referential (informational) function at varying degrees, with a discernable dominance of one over the other in various discourses. This functional and fluid division of labor, so to speak, captures the usually intertwined interactional and transactional functions of human communication in its entirety (Brown and Yule 1983).

The expression of propositions in discourse by language users embraces two distinct, though complementary, principles: the open principle (OP) and the idiom principle (IP) (Sinclair 1991). The OP emphasizes the productive (generative) nature of human communication, which enables language users to produce and comprehend novel propositions by utilizing a finite set of rules whose functionalization rests on already learned vocabulary items. By contrast, the IP stresses the parroted (memorized) component of human communication which enables language users to fall back on a huge amount of multiword units (canonically including collocational, idiomatic, proverbial, and formulaic expressions, among others) to produce and receive previously

encountered (parts of) propositions. In this way, meaning in interlingual communication evolves out of constructing meaning via gammaticalizing (the OP) or parroting meaning by calling up multi-word units (the IP) based on the presence of a source text (ST). By way of illustration, the propositional content of *Cats love dozing under palm trees* may turn out to be a novel one (being the product of the OP) and can readily translate into an Arabic utterance that may involve a novel proposition, viz. تحب القطط النوم تحت أشجار النخيل [like the-cats the-sleeping under trees the-palm]. By contrast, the familiar English proverb *Birds of a feather flock together* (being the product of the IP) can readily be translated into a familiarly corresponding one in Arabic, viz. إن الطيور على أشكالها تقع [verily the-birds on shapes-their fall]. The translator's awareness of the grammaticalized vs. idiomatized expression of meaning constitutes the foundation stone in translation activity as an act of human communication

1.1 The Nature of Translation

Translation is an age-long activity which is necessitated by the fact that groups belonging to different language communities have been coming into contact with one another for social, economic, cultural and political reasons, among others, since the dawn of human history. Subsequently, as man managed to establish literate civilizations and as contact between various cultures became inevitable, learned men started thinking about the nature of translation activity in an attempt to evaluate and improve the products resulting from such activity. There is ample evidence that early scholars of the Romans (Horace, 20 BC and Ciecero, 46 BC) and later scholars of the ancient Chinese and Arab cultures seriously contemplated the work of translators and their products (for more details, see Munday 2001) and, consequently, realized the ever-existing tug-of-war between *form* and *content* or, alternatively, what St Jerome early on (395 Ad)

called ‘word-for-word’ or ‘sense-for-sense’. This dichotomy was most eloquently expressed in the words of the German scholar Friedrich Schleiermacher (1813) when he saw translation activity as a matter of either bringing the reader close to the writer or, conversely, bringing the writer close to the reader.

It is interesting to note that the early translation thinkers resolved the conflict between *form* and *content* by siding with one or the other, thus promoting the ‘sense-for-sense’ method of translation (e.g. St Jerome, who was an adamant supporter of this method) and, simultaneously, condemning the other method, or, alternatively, proclaiming the ‘word-for-word’ method (e.g. Schleiermarcher) while dismissing the other method as inadequate. In both cases, the focus was on the translation of scholarly, authoritative works such as literature and the Bible. Each orientation was rooted in a rational justification: the ‘word-for-word’ sought to capture the form of the original by introducing a SL foreign pattern of discoursing and thinking while the ‘sense-for-sense’ sought to capture the function of the original by devising a TL domestic pattern of discoursing and thinking.

A close examination of the ‘word-for-word’ and the ‘sense-for-sense’ indicates that they have different roots. The first is rooted in the assumption that languages involve structural and semantic correspondences and are capable of grammaticalizing meaning interlingually. In this way, a proposition in one language can be expressed in another language by embracing the phraseology in the original in terms of structure and denotation. Linguistics and philosophy, therefore, constitute the foundation stone of this approach. The second, by contrast, frees itself from linguistic constraints by opting for a more functional understanding of interlingual communication that has its roots in sociology and psychology and, consequently, views language as pscho-

social behavior. Thus, a proposition in one language can be expressed in another language while departing in drastic ways from the formal properties (e.g. structural and lexical features) of the phraseology in the original. It is the message (i.e. the sense) rather than the form (i.e. the word) that matters in translation. In this regard, Jacobson (1959) views translation as interlingual communication involving the replacement of messages in one language with messages in another language.

With the rise of translation studies as a popular discipline of enquiry in the twentieth century and the tremendous expansion of its scope to cover all types of discourse including the fields of technology, media, culture, business, etc., the world has been transformed into a small global village in terms of information flow and communication. The reasons for translating are no longer restricted to rendering masterpieces of literature (e.g. the translation of Greek literature into Latin in the Roman times) or translating epistemological works (e.g. the translation of Greek works into Arabic during the Abbasid period (750-1250)). The proliferation of translation materials has necessitated a reconsideration of the 'word-for-word' or 'sense-for-sense' dichotomy, so the relationship between them becomes a matter of complementation rather than that of opposition. In this way, a division of labor is created which would allow us to draw important generalizations along the lines that information-oriented texts mainly demand 'sense-for-sense' translation whereas expression-oriented ones in the main require 'word-for-word' translation. As a result, text types have emerged as an important variable in translation activity. Similarly, the purpose of the translation, whether commissioned or translator-initiated, has become a determining factor in choosing between 'word-for-word' and 'sense-for-sense' translation. However, in actual translation practice the existence of pure forms of these two options is practically impossible because a translator may have

recourse to, for example, ‘word-for-word’ while adopting ‘sense-for-sense’ as a global strategy. To put it differently, the adoption of one translation method in the dichotomy rather than the other is basically a matter of dominance rather than exclusion.

1.3 The Nature of Translation Equivalence

The existing translation models selectively focus on different asymmetries in translation equivalence: Cultural (Casagrande 1954), Situational or Sociolinguistic (Vinay and Darbelnet 1958), Dynamic or Psycholinguistic (Nida 1964), Formal or Grammatical (Catford 1965), Semiotic (Jäger 1975), Texual (Van Dijk 1972; Beaugrande de 1980; Beaugrande de and Dressler 1981), Functional (Waard de and Nida 1986), and Ideational (Farghal 1994). Farghal (1994) argues that these notions of equivalence can be generally reduced to a trichotomy involving formal vs. functional vs. ideational equivalence. One should note that the term *equivalence* is employed by way of metaphor as ‘total translation’ at all levels is impossible; hence the suggestion to replace ‘translation equivalence’ with ‘translation resemblance’ in translation studies’ literature (Gust 1996). In this book, however, we will maintain the use of ‘equivalence’ as a convenient term.

To observe the equivalence trichotomy in action, let us see how translators may potentially approach the following concocted mini English text ‘We shouldn’t blame Jane for failing one of her courses – even Homer sometimes nods’. In an attempt to capture the cultural background of the proverbial expression in the SL text, the translator may deem formal equivalence relevant by offering the following Arabic translation:

ينبغي ألا نلوم جين على إخفاقها في أحد مقرراتها الدراسية، فحتى هومر (الشاعر الإغريقي الشهير) معرض للإخفاق في بعض الأحيان

[should not blame (we) Jane on failure-her in one courses-her studying, even Homer (the-poet the-Greek famous) are-exposed to-failure in some times]. Though unlikely in most contexts, one may imagine some situations where translators may, for different reasons, give priority to formal equivalence. To give two authentic examples, witness how M. Pickthall (1980) and Shakir (1983) formally render the Quranic verse (الصافات ٨٨) فنظر نظرة في النجوم [then-looked (he) a-look in the-stars] as 'And he glanced a glance at the stars' and 'Then he looked at the stars, looking up once'. One may wonder why the two translators opted for such renderings when more functional ones such as 'Then he cast a glance at the stars' or 'Then he took a look at the stars' are available. Apparently, driven by the authority and sanctity of the text, they considered formal equivalence a first priority.

By contrast, functional equivalence follows the norms of the Target Language (TL) linguistic and cultural norms without staking the communicative import of the SL text. In this way, our first illustrative example will receive the following Arabic translation:

ينبغي ألا نلوم جين على إخفاقها في أحد مقرراتها الدراسية، فلكل جواد كبوة

[should not blame(we) Jane on failure-her in one courses-her studying, for-every horse a-fall]. Despite the different allusions, the English and the Arabic proverbial expressions in the Source Language (SL) and TL text exactly perform the same communicative function; hence we can here speak of functional rather than formal equivalence. It should be noted that formal and functional equivalence may sometimes coincide, giving rise to optimal equivalence when lexical selection of world features and imagery embrace the same logic in the language pair in question. By way of illustration, the English proverb 'Man proposes and God disposes' and the Arabic proverb العبد في التفكير و الرب في التدبير [the-worshipper in

thinking and the-Lord in disposing] bear a high degree of formal and functional equivalence simultaneously.

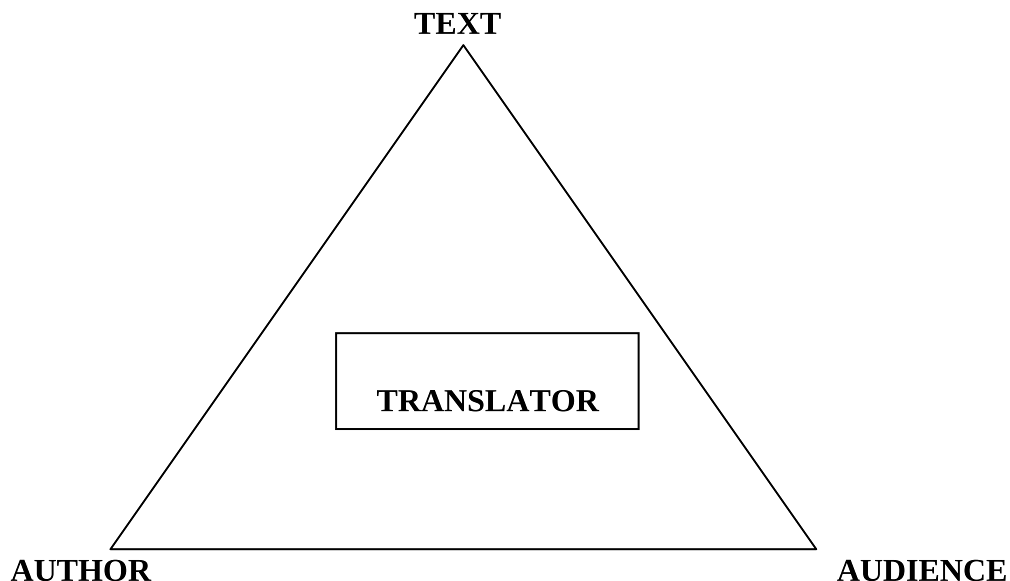
Finally, we have ideational equivalence which translators often resort to when formal equivalence is unworkable (or not a priority) and functional equivalence is inaccessible (i.e. the translator is not aware of it). To go back to our first illustrative example, ideational equivalence would focus on the idea of the SL text independently of the *form* or *function*, thus giving us an Arabic rendering such as:

ينبغي ألا نلوم جين على إخفاقها في أحد مقرراتها الدراسية، فكلنا معرضون للفشل في بعض الأحيان

[should not blame(we) Jane on failure-her in one courses-her studying, for-all-us are-exposed to-failure in some times]. One should note that the translator grammaticalizes meaning by employing the OP in formal and ideational equivalence, whereas he idiomatizes meaning by falling back on the IP in functional equivalence. Needless to say, the OP and IP operate hand in hand and constitute the foundation of human communication (see Section 1.0 above).

1.4 Context in Translation

Context plays a key role in the process of translating because it is the signpost that guides the translator in choosing one type of equivalence rather than another. In fact, translation equivalence is a correlative of context although one may discuss it from a theoretical perspective in isolation of context (Section 1.2 above). One can speak of two types of context: macro- vs. micro-context in translation activity. At the macro-level, context can be analyzed into four contextual factors: text, audience, author and translator. These contextual factors may be diagrammatically represented in an equilateral triangle with the first three occupying the three angles and the fourth located in the center, as is shown below:



The reason for placing the translator in the center of the triangle is to show the dynamic role he plays by having direct access, from equidistance, to the three contextual factors at the angles. This dynamic role of the translator would be blurred if a square rather than a triangle were chosen to show the interaction among the contextual factors. In this way, the type of equivalence opted for by the translator depends on the weight that he assigns to each of the three contextual factors. Informed by the authoritativeness of the SL text, for example, a legal or religious text usually calls for formal rather functional or ideational equivalence. However, if the translator deems his audience more relevant to his translation than the text itself, he may do away with hard-going formal features in favor of straightforward communicative messages, i.e. he'll adopt a communicative translation (which is audience-oriented) rather than a semantic translation (which is text-oriented in this case) (for more details, see Newmark 1988). In some cases, the translator may decide to pay more attention to the author's peculiar stylistic features, in order to bring out the uniqueness of his subjects, e.g. the fiery language of the

celebrity Palestinian poet Mahmoud Darwish as opposed to the delicate language of the celebrity Syrian poet Nizar Qabbani.

One should note that the translator in our model of the contextual factors above is viewed as a free agent, which is generally true in self-initiated translations. However, there are many cases where the translator is commissioned to engage in translation activity by a certain agent, be it a publisher, a political body or a commercial company. In such situations, the translator operates within constraints superimposed on him by an external agent. If, for example, he translates for a daily newspaper or a TV channel, he is expected to observe the policy or ideological stance of that media body. Thus, the interaction between the translator and the other three contextual factors in our triangle can be more institution- than translator-informed.

At the micro-level, context in translation activity can be broken down into linguistic context (co-text) and physical and/or psychological context. The linguistic context usually plays a key role in determining what a word means independently of physical and/or psychological context. One should note that *homonymy* (semantically unrelated multiple senses of a word) and *polysemy* (semantically related multiple senses of a word) are all-pervasive phenomena in both English and Arabic and they can be mainly worked out in intralingual and interlingual communication in terms of co-text (i.e. surrounding text). To give an oft-cited example of homonymy, the lexeme *bank* بنك in the sentences *John deposited his savings in the bank yesterday* أودع جون مدخراته في البنك أمس [deposited john savings-his in the-bank yesterday] and *The children played on the bank of the river yesterday* لعب الأطفال على ضفة النهر أمس [played the-children on bank the-river] can be interpreted in light of the surrounding words. Within the co-text of *depositing* and *savings*, the word bank can be interpreted only as a financial institution, while it can be understood

solely as referring to an area of ground alongside a river within the surrounding words *children*, *playing* and *river*. However, when the homonymous *bank* above tolerates ambiguity in an utterance such as *I'll wait for you by the bank* سأنتظرك بجانب البنك/الضفة [will-wait-you beside the-bank (the financial institution)/the-bank (of the river)], the presumed problem is readily resolved by consulting the immediate or distant physical context, i.e., whether there exists a financial institution or a river in the relevant physical surrounding in the outside world.

The word *bank* can also be productively polysemous by extending the primary sense linking depositing money to storing any x-material for future use, viz. the familiar expressions *blood bank* بنك الدم [bank the-blood], *data bank* بنك المعلومات [bank the-data], and *test bank* بنك الامتحانات [bank the-tests]. One could imagine the existence of a *kidney bank* بنك الكلى [bank the-kidneys] in the future, as there already exists what they call a *sperm bank* بنك الحيوانات المنوية [bank the-animals semen]. All these multiple senses take the primary sense of *bank* (financial institution) as a point of departure for the figurative use. Given the co-text in these examples, the competent translator should readily exclude the other primary sense of *bank* (of a river).

Word ambiguity, which is usually resolved by taking the co-text into consideration, may constitute a problem for student but not practicing translators. Student translator trainers should alert their trainees to the fact that words between English and Arabic have multiple senses whose relevance in a particular text is overwhelmingly determined by their linguistic and physical and/or psychological contexts. To observe how word ambiguity can be problematic to college student translators, witness the rendition of *Much lies behind those words* as أكاذيب كثيرة خلف هذه الكلمات [lies a lot behind these words] and *Bush fires ranging around*

the Australian capital Canberra have killed three people and destroyed hundreds of suburban homes as:

غضب الرئيس بوش بشأن المصيبة التي وقعت في العاصمة الأسترالية كانبيرا التي راح ضحاياها ثلاثة أشخاص و دمرت فيها مئات المنازل الواقعة بضواحيها

[got angry the-president Bush about the-plight which happened in the-capital the-Australian Canberra which went victims three people and destroyed in-it hundreds the-homes the-situated in-suburbs-its]. One should note that the fatal mistakes committed by the student translators in these two examples are caused by their insensitivity to word ambiguity, namely the ambiguity of the lexemes *lies* and *bush/Bush* (for more details, see Georges and Farghal 2005).

In some cases, the linguistic context may conflict with the physical and/or psychological context. Witness how we interpret the shop sign [FALL BABY SALE] as advertising clothes for babies rather than the selling of babies themselves. In so far as the linguistic context is concerned, it supports the interpretation that the shop is announcing a sale where babies can be purchased. However, given the physical context (i.e. the marketplace) where various consumer commodities are put on sale and the psychological context (our experiential/world knowledge) which does not accommodate the sale of babies, we are forced to interpret the sign in terms of the producer's intentions rather than according to what it linguistically says. Thus, when a conflict occurs between the linguistic context and the physical and/or psychological context, it is always resolved in favour of the latter. The competent translator will render the above shop sign into تنزيلات الخريف على ملابس الرضع [sales the-fall on clothes the-babies], in which the lexeme ملابس 'clothes', which is suppressed in the English text, is brought to the surface in the Arabic text. One should note that Arabic opts for explicitness here in order to avoid a breakdown in communication. Hatim (1997) argues that Arabic discourse

is largely explicative, whereas English discourse is mostly implicative (However, see a critique of this in Faghal 2000). Apparently, the amount of weight accorded to the linguistic context vs. the physical and/or psychological context in any given text may differ between English and Arabic.

1.10 A Practical Exercise in Translation Criticism

Based on my own experience and remarks made by other colleagues as translation teachers at Arab universities (e.g. Yarmouk University/Jordan and Kuwait University/Kuwait), one of the rock hard problems in translator training is to teach students how to critique a translation academically. Most students do not go in their criticism beyond the attempt to find translation mistakes and merely state that they are wrong renditions, and subsequently suggest alternative renditions they believe to be correct. In many cases, they go too far by replacing workable renditions with erroneous ones and, in effect, frequently slip into fallacious reasoning, thus adding insult to injury in critiquing a translation where there is a likely bone of contention.

The following exercise is based on a text excerpted from Muneer Balabki's translation الشيخ و البحر *al-šayx wa-l-baẖr* (1985:13-14) of E. Hemingway's novelette *The Old Man and the Sea* (1952:10). Our subject is a contemporary, celebrity Lebanese translator and lexicographer. His *Al-Mawrid* (English-Arabic bilingual dictionary) is probably the most used dictionary in the Arab world. The choice of the study text is intentional – it is meant to show that there are no taboos in translation criticism. Therefore, in the hands of a competent translation critic, any translation, regardless of the calibre of the translator, can be subjected to

critical analysis, which constitutes the heart of the academic aspect of translation programs and the translator training therein.

To get the discussion started, following are the English original excerpt and its Arabic translation:

They picked up the gear from the boat. The old man carried the mast on his shoulder and the boy carried the wooden box with the coiled, hard-braided brown lines, the gaff and the harpoon with its shaft. The box with the baits was under the stern of the skiff along with the club that was used to subdue the big fish when they were brought alongside. No one would steal from the old man but it was better to take the sail and the heavy lines home as the dew was bad for them and, though he was quite sure no local people would steal from him, the old man thought that a gaff and a harpoon were needless temptations to leave in a boat. (*The Old Man and the Sea*, 1952:10).

و جمعا العدة من القارب. و حمل الشيخ السارية على كتفه، و حمل الغلام الصندوق الخشبي المنطوي على الخيوط السمراء الملتفة المضفورة ضفراً محكماً، و المحجن، و الحربون. و كان صندوق الطعام في مؤخرة القارب إلى جانب الهراوة التي تصطنع لإخضاع السمكات الضخام بعد صيدها و جذبها. إن أحداً لن يسلب الشيخ عدته. و مع ذلك فمن الخير أن يحمل الشراع و الخيوط الثقيلة إلى البيت ما دام الندى يؤذيهما. و على الرغم من أن الشيخ كان على مثل اليقين من أن أحداً من أهل البلد لن يسرقه، فقد قال في ذات نفسه إن في ترك محجن و حربون في قعر قارب ما إغراء بالسرقة لا داعي له. (الشيخ و البحر، ١٣:١٩٨٥-١٤)

Examining the Arabic translation as a text in its own right, independently of the English original, the Arabic reader may question the odd collocation الخيوط السمراء (supposedly employed for the natural collocation الخيوط السوداء) and the use of the phrase من الخير ‘be good’ (which is the opposite of من الشر ‘be evil’ in Arabic) in a context and co-text that do not tolerate such a dichotomy, because what is being stated is a matter of preference (i.e. من الأفضل ‘be better’) rather a matter of dichotomizing things in terms of *good* vs. *evil*. In addition, the reader may question the use of indefiniteness in the last sentence when referring to محجن، حربون، and قارب ما in a context where Arabic would employ the definite article (i.e. المحجن، الحربون، القارب) to refer to entities that have already been introduced into the context. Fixing these *overt errors* (as

opposed to *covert errors*) (Farghal and Al-Hamly 2004; Hickey 2003 and House 1977, 1997) would definitely render the text more readable. One should note that the competent reader who is not familiar with the original can readily discern overt errors because they run counter to his linguistic expectations/intuitions (be they grammatical, semantic or discoursal).

By contrast, *covert errors* can only be detected by the competent translation critic (be he an expert or a student) when he juxtaposes the original with the translation. Examining the study text at hand for covert errors, one can discern many translation problems. For the sake of brevity, I will discuss only three illustrative covert errors, though a suggested translation that takes cares of all the translation errors will be provided at the end of this section.

For a start, let us look at the translator’s choice of the word غلام (which roughly corresponds to *manservant*) for the English word *boy* (which corresponds to *walad* or *sabiy* in Arabic). There are two fatal errors with this translation. First, the two words غلام and *boy* differ in terms of denotation, that is, one of the sense components of the Arabic word is [+ adult], whereas the English word includes [- adult] as a sense component. The second problem relates to the fact that the Arabic word inalienably connotes servitude, which is completely missing in the word *boy* as used by Hemingway. In fact, this covert error renders itself an overt one to a reader who is familiar with the English novelette where the relationship between *the old man* and *the boy* is a typical example of true friendship and cooperation rather than of servitude. Balabki’s option here is hard to understand. Probably, he made this fatal error in the heat of looking for a big, formal word.

The second error involves a morpho-lexical mishap. Given the rendition of ‘the box with the baits’ as صندوق الطعام ‘the box with the

food', the reader would straightforwardly understand that the old man and the boy had a supply of food for themselves during their fishing expedition, which makes a lot of sense in such a situation. When examining the original, however, the translation critic is struck by the fact that the reference is to the specific lexeme *baits* طعم rather than the general lexeme *food* طعام. The two Arabic words are morphologically related, with طعم being generally a hyponym of طعام, but with more specific sense components, including [+ contrived] and [+ deceptive]. This covert error can be observed only when juxtaposing the translation with the original.

Let us now turn to our third illustrative covert error which relates to *epistemic modality* (the speaker's degree of (un)certainty towards states of affairs). The SL text describes the old man as being *quite sure* that no one would steal anything from him. However, the translator renders this optimal degree of certainty as مثل اليقين (which corresponds to *nearly*/*almost sure*) instead of the correct متأكداً/متيقناً تماماً (which corresponds to *quite sure*/*certain*). Thus, what is free of doubts in the original is projected as involving little amount of doubt in the translation. This modality mismatch (being a covert error) can be discovered only when we compare the translation with the original. To have a fuller picture of the kind of things that may be critiqued in the study sample, following is a suggested translation [my own]:

و جمعا العدة من القارب، حيث حمل الشيخ السارية على كتفه، و حمل الصبي الصندوق الخشبي المنطوي على الخيوط البنية الملتفة و المضفورة ضفراً محكماً، و المحجن، و الحربون. و كان صندوق الطعم في مؤخرة القارب إلى جانب الهراوة التي تستخدم لإخضاع السمك الضخم بعد صيده و جذبه. و من غير المتوقع أن يعتدي احد على عدة الشيخ، و لكن من الأفضل أخذ الشراع و الخيوط الثقيلة إلى البيت ما دام الندى يؤذيهما. و على الرغم من أن الشيخ كان متيقناً تماماً من أن أحداً من أهل البلد لن يسرق شيئاً من عدته، فقد قدر أن في ترك محجن و حربون في قارب إغراء بالسرقة لا داعي له.

CHAPTER TWO

INTRINSIC MANAGING: NATURALIZING THE TL TEXT

2. CHAPTER TWO
INTRINSIC MANAGING: NATURALIZING THE TL TEXT

2.0 The Concept

As a term, managing was historically introduced by Beaugrande de and Dressler (1981), who view it as an inherent manifestation of argumentation in discourse where *situation managing* is intended to steer the text in a way that serves the text producer's goals by commending, criticizing, substantiating, rebutting, etc. a given state of affairs in a text. By contrast, exposition, where the text writer describes, analyzes, recounts, etc., exhibits *monitoring the situation* in which a reasonably detached account of a state of affairs is provided. In this way, managing and monitoring are a discoursal parameter that correlates with text type, i.e. argumentative vs. expository texts. In the words of Beaugrande de (1984:39), "Monitoring occurs when the text serves mainly to give an account of the situation; managing occurs when the text serves mainly to guide the evolution of the situation towards one's goals". In the process of discoursing, therefore, the writer may opt for managing and/or monitoring depending on the text type he has chosen as well as his personal inclinations. Whereas the author of an argumentative text cannot escape managing the situation at varying degrees, his personal inclinations may induce a dose of managing in an otherwise expository text such as a news report.

Shunnaq (1986) borrows the dichotomy of *managing* and *monitoring* from Beaugrande de and Dressler (1981) and applies it to the process of translating. As a result, the translator rather than the writer becomes the controller of this discoursal parameter; if he chooses to

intervene in the message of the text, then managing will occur, while if he just renders the message as is, monitoring will occur. However, Shunnaq (ibid) confuses the process of discoursing with the process of translating when he commends the translator's managing in argumentative texts and condemns it in expository texts, because managing in the process of translation will alter the text to serve the translator's purposes regardless of whether it is argumentative or expository. One should note that the distinction between argumentation and exposition in terms of managing and monitoring is inherently relevant to the process of discoursing rather than the process of translating; the translator may either manage or monitor a text independently of its being argumentative or expository. The only difference is that an expository text will acquire, explicitly or implicitly, some argumentative features when managed, whereas an argumentative text will stay argumentative by default either if argumentation is maintained or, alternatively, will be rendered expository if the thread of argumentation is obliterated. In either case, however, the text is steered toward the translator's rather than the text producer's goals.

Due to the fuzziness of the term *managing* in translation literature and circles, this chapter aims to tighten this notion by spelling out what it means in the context of translation. Most importantly, a distinction is drawn between two types of managing: *intrinsic* and *extrinsic* managing. Intrinsic managing, on the one hand, refers to the alterations effected in the TL text due to the mismatches existing between the TL and the SL. These mismatches range from the most micro- to the most macro-levels including phonic, syntactic, semantic, pragmatic, textual, and cultural disparities. The appropriate managing of these disparities is a prerequisite in the process of translation, for leaving them unmanaged would produce unintelligible and/or awkward translations, which, in many cases, cause communication breakdowns in the TL. Extrinsic managing (see Chapter

3), on the other hand, involves the translator's ideological superimposition on the TL text which aims at gearing the TL text's message toward meeting his own goals. This premeditated intervention in the TL text may manifest itself in the syntax, semantics, pragmatics, and culture of the translations. In this Chapter, we shall explore intrinsic managing with elaborate examples from Arabic and English. We shall draw on authentic as well as concocted examples in our pursuit of normative concepts.

2.1 Intrinsic Managing

The fact that human languages phonologize, morphologize, syntacticize, lexicalize, phraseologize, pragmaticize, textualize and culturalize differently makes intrinsic managing inevitable in the process of translating. Krazeszowki (1971:37-48) states that there are few, if any, congruent structures between languages. One-to-one strict correspondence is, therefore, practically not available in translation. However, as Kachru, (1982:84) puts it "Whatever can be said in one language can be said equally well in any other language". While not subscribing to this statement in an absolute sense, we believe that the picture that emerges between languages is one of asymmetric equivalence or resemblance. The existing translation models selectively focus on different asymmetries: Cultural (Casagrande 1954), Situational or Sociolinguistic (Vinay and Darbelnet 1958), Dynamic or Psycholinguistic (Nida 1964), Formal or Grammatical (Catford 1965), Semiotic (Jäger 1975), Texual (Van Dijk 1972; Beaugrande de 1980; Beaugrande de and Dressler 1981), Functional (Waard de and Nida 1986), and Ideational (Farghal 1994). The SL text must be subjected to intrinsic managing at one or more of its linguistic and/or cultural levels, as this is the only guarantee to offer natural/idiomatic translations.

2.1.0 Phonology and Morphology

Although all human languages employ sets of sounds in the production of verbal communication, there is no one-to-one correspondence between individual sounds, a fact which gives rise to phonetic gaps between different languages. The existence of phonetic gaps calls for phonological naturalization/adaptation (Weinreich 1968; Suleiman 1981; Stanlaw 1987; and Al-Khatib and Farghal 1999, among others) when lexical borrowing (which is an important translation strategy) is used. The following Arabic example, along with its English rendition, illustrates this point (from now onwards, the relevant segments in examples are bold-faced):

1. baɵɵat **qanaatu** al-jaziirati fii qaṯar barnaamajan ‘an al-
   broadcast channel the-Jazeera in Qatar program about the-

   diimuqraaṯiyyati wa **al-barlamaanaati** fii al-duwali
   democracy and the-parliaments in the-countries

   al-‘arabiyyah
   the-Arab

   بثت **قناة** الجزيرة في قطر برنامجاً عن **الديمقراطية** و **البرلمانات** في الدول العربية.

2. The **Qatar**-based Jazeera channel has broadcast a program about democracy and parliaments in **Arab** countries.

The Arabic example in (1) features three instances of phonological naturalization, viz., /qanaat/ instead of /čænəl/, /diimuqraaṯiyya/ for /dImŏkrəsI/ and /barlamaanaat/ instead /parlImənts/. For its turn, the English version in (2) includes two instances, viz. /kətær/ instead of /qaṯar/ and /ærəb/ for /‘arab/. As can be seen, both consonants and vowels are subject to phonological naturalization when phonetic gaps occur, e.g.

an English /p/ becomes an Arabic /b/ and an Arabic /q/ becomes an English /k/.

Historically, phonological naturalization must have been behind most of the localization of proper nouns between Arabic and English. Examples such as /buṯrus/ بطرس for /pitər/ 'Peter', /merI/ 'Mary' for /maryam/ مريم, /jekǒb/ 'Jacob' for /ya‘quub/ يعقوب, and /devId/ 'David' for /daawuud/ داود bear strong traces of such a naturalization process. It is interesting to note that these historically localized forms often compete with their recent phonologically naturalized versions in translation, for example, the choice between /biitar/ بيتر and بطرس for rendering 'Peter' and /daawuud/ and /devId/ for داوود (for an authentic translation illustration, see examples (٦٣) and (٦٤) below where the translators had to choose between *Yusuf* and *Joseph* for the same Arabic proper name /yuusuf/ in Quranic translation). Notably, the choice by the competent translator may have to do with the kind of translation activity being performed, i.e. whether it is translation proper (where recent versions are more common) or adaptation (in which historically naturalized versions are more preferable) or, alternatively, by the translator's linguistic and/or cultural background. In some cases, the traces can hardly be detected, for example, *Avicenna* for *Ibn Sina* ابن سيناء, *Aviroce* for *Ibn Rushed* ابن رشد, *Aleppo* for /ħalab/ حلب and the *Tigris* for /dijlah/ دجلة. For someone who is not familiar with these Anglicized names, it would be too difficult to establish reference between them and their Arabic counterparts.

2.1.1 Syntax

Syntactic asymmetries which call for intrinsic managing are so common in translation between English and Arabic. Most importantly, the translator should be aware of the mismatches at the sentence level which involve word order variation. English (which relatively has a fixed word order), for example, overwhelmingly employs the unmarked 'Subject Verb Object/Complement' word order. By contrast, Arabic (which is more flexible in word order) uses the unmarked 'Verb Subject Object/Complement) word order as well as the less unmarked 'Subject Verb Object/complement' word order, which, at face value, corresponds to the unmarked English word order. The competent translator, however, should dismiss this superficial correspondence as inappropriate, as the Arabic word order corresponding to English S V O/C is the V S O/C rather than the S V O/C, which coincides with the English word order. The following examples are illustrative:

(27) The Egyptian president received his Syrian counterpart in Cairo yesterday.

(28) ’istaqbala-r-ra’iisu- l-mas̲riyyu nað̲iira-hu-
received the-president the-Egyptian couterpart-his

l-suuriyya fi- l-qaahirati ’amsi
the-Syrian in the-Cairo yesterday

/استقبل الرئيس المصري نظيره السوري في القاهرة أمس/

(29) ar-ra’iisu- l-mas̲riyyu ’istaqbala nað̲iira-hu-
the-president the-Egyptian received counterpart-his

s-suuriyya fi- l-qaahirati ’amsi
the-Syrian in the-Cairo yesterday

/الرئيس المصري استقبل نظيره السوري في القاهرة أمس/

Whereas (27) and (28) are about 'the Egyptian president's receiving x' (in this case 'the Syrian president') and, in effect, correspond to each other, (29) is about 'the Egyptian president doing x' (in this case 'receiving the Syrian president') and, consequently, does not correspond to (27). In fact, (29) is a Topic-Comment sentence in which the noun phrase at the beginning is the Topic and the rest of the sentence is the Comment (for more on this, see Bakir 1979, Farghal 1986; also see Hatim and Mason 1990, Hatim 1997 for a text-typological perspective).

At lower syntactic levels, the Tense/Aspect of the verb may involve mismatches which need special attention in translation. For instance, the English present perfect (which is a familiar and important verbal realization) completely lacks a formal correspondent in the Arabic verbal system. English utilizes the present perfect to express something that happened or never happened before now at an unspecified time in the past. Arabic, by contrast, uses the simple past (which exists in English as distinct from the present perfect) along with appropriate adverbial markers to convey the meaning of the present perfect. Further, the English present perfect may be employed to express a situation that began in the past and continues to the present, in which case Arabic mainly uses the simple present form of the verb. Following are some illustrative examples (for more on the translation of tense/aspect in English and Arabic, see Farghal and Shunnaq 1999):

(30) Zayd and Layla **have moved** into a large apartment.
(31) **’intaqala** zaydun wa laylaa ’ilaa šaqqatin waasi‘atin
moved zayd and Layla to apartment large

mu’axxaran
lately

/**انتقل** زيد و ليلى إلى شقة واسعة **مؤخراً**/

(32) Mary **has lived** in London for two years.
(33) **taskunu** maarii fii landana munðu sanat-ayni

live Mary in London since year-two

/**تسكن** ماري في لندن منذ سنتين/

2.1.2 Lexis and Phraseology

Lexis and phraseology between a language pair are probably the clearest area that calls for intrinsic managing at two lexical levels (the individual lexeme and the multi-word unit), as both evolve within different linguistic, social and cultural habitats and subsequently become well-established within the lexical repertoire of the native speakers of any given language. At the word level, approximation of SL lexemes in the TL is perhaps the most practiced strategy in translation, as can be illustrated in the following examples:

(65) laa ’ilaaha ’illaa **’allaah**
no God except God

/لا إله إلا **الله**/

(66) There is no God but **God**.

(67) **’istušhida** filisṯiiniyyun fii muṣaadamaatin ma‘a- l-quwwaati-
fell martyr Palestinian in clashes with the-forces

l-’israa’iiliyyati ’amsi
the-Israeli yesterday

/**استشهد** فلسطيني في مصادمات مع القوات الإسرائيلية أمس/

(68) a. A Palestinian **was killed** in clashes with the Israeli forces yesterday.
b. A Palestinian **fell as a martyr** in clashes with the Israeli forces yesterday.

(69) sa-yazuuru ’aħmadu **xaalata-hu** haðaa al-masaa’
will-visit Ahmed maternal aunt-his this the-evening

/سيزور أحمد **خالته** هذا المساء/

(70) Ahmed will visit his **aunt** this evening.

(71) ħaawalat saaratu ’an taxnuqa **ḏurrata**-haa laylan
attempted Sarah to suffocate co-wife-her nighttime

/حاولت سارة أن تخنق **ضرتها** ليلاً/

(72) Sarah attempted to suffocate her **co-/fellow wife** at night.

All the English renditions of the Arabic sentences above involve intrinsic managing at the word level. In (65) and (66), the familiar lexical approximation of Arabic *'allaah* to English *God* (and vice versa) is well documented in translating between Arabic and English. On the face of it, there seem to be both formal and functional correspondence between the two lexemes. However, a closer examination of them reveals that the concept of *God* in Christianity (the divine religion with which English-speaking peoples affiliate) is different from that in Islam. To explain, the semantic feature [+ oneness] is an inherent, most important attribute of *'allaah*, whereas it is clearly not in the case of *God*, as Christians strongly believe in the concept of *Trinity* whereby we have a tri-faceted Lord. In this way, the widely acceptable correspondence between the two lexical items is the working of lexical intrinsic managing.

Similarly, intrinsic managing is responsible for rendering *'istušhida* in (67) as *was killed* in (68a), as the Arabic fatalism-laden expression (which is familiarly and naturally employed in the general register to indicate an ideological stance) cannot be left unmanaged in the general English register (68b), hence the dire need for the rendition in (68a). In this way, it is not the lack of correspondence between the two languages that should be blamed but rather a register reality that unleashes the scope of use of *'istušhida* in Arabic but seriously constrains the use of *fall as a martyr* in English. By way of illustration, it would be so pretentious (if not unimaginable) for the CNN newsreader to utilize *fall as a martyr* instead *be killed* in a news bulletin, but quite imaginable for a priest (or even George W. Bush for that matter) to employ it in reference to American soldiers killed in Iraq while speaking on the CNN. By contrast, it is absolutely natural for the *Jazeera* newsreader to choose

between *'istušhida* and *qutila* 'be killed' in light of the ideological position embraced by the TV channel. For instance, *Jazeera* newsreaders employ the former in the Palestinian context but the latter in the Iraqi context. Thus, what is overwhelmingly register-motivated in English is ideology-instigated in Arabic, hence the need for lexical intrinsic managing in cases like that in (67) above.

2.1.3 Pragmatics

Pragmatics is usually defined as language in actual use where context is a determining factor. It mainly deals with the various ways and means to encode and decode contextually based implicit information, including illocutions, conversational implicature, relational address terms, politeness, etc. (Levinson 1983; Leech 1983; Thomas 1995; Farghal and Shakir 1994; Farghal 2003). In terms of translation, there are cases where the translator has to employ intrinsic managing in order to maintain normal or unmarked pragmatic use in the TL. The translator's main role is, therefore, to relay the intended meaning while paying utmost attention to corresponding pragmatic TL norms.

Let us start with speech acts (Austin 1962) which may encode illocutions differently between languages. For example, Arabic native speakers usually employ the imperative form to make offers, whereas English native speakers customarily utilize a statement form that includes a modal verb (for more details, see Farghal and Borini 1996, 1997; Aziz 1999), as can be illustrated below:

(98) a. 'ibqa ma'a-naa haaðihi al-laylata yaa 'aliyyu
stay with-us this the-night oh Ali
/ابق معنا هذه الليلة يا علي/

b. xalliik ma'-na il-leelih ya 'ali
stay with-us the-night oh Ali
/خلليك معنا الليله يا علي/

(99) You can stay with us tonight, Ali.

As can be seen, offering in standard Arabic (98a) and colloquial Arabic (98b) is usually more direct than offering in English where a modal is employed (99). The translator between Arabic and English should be aware of this pragmatic asymmetry.

Another related pragmatic mismatch occurs in the speech act of thanking following an offer. In Arabic, both a negated and an affirmed *šukran* 'thank you' customarily mean a polite rejection. By contrast, in English a negated 'thank you' indicates a polite rejection, whereas an affirmed one routinely means a polite acceptance of the offer. This being the case, a *šukran* response to the offer in (98) indicates a pending polite rejection, because an Arab expects the offerer to repeat the offer many times with an increasing degree of strength in order for him to accept it. (Note that this expectation often lands new Arab students in the UK and the USA in undesirable situations because an offer is only made once by American and English people, so the first rejection may deprive the Arab offeree of a highly desired something.) By contrast, a *thank you* response to the offer in (99) shows a polite acceptance of the offer in English. As is clear, this pragmatic asymmetry requires the translator's utmost care.

2.1.4 Textuality

Texuality represents the essential features that qualify a stretch of language to be called a text. Beaugrande de and Dressler (1981) talk about seven standards of textuality: cohesion, coherence, informativity, situationality, intentionality, acceptability and intertextuality. The first two standards, i.e. cohesion and coherence, stand out as encompassing attributes of texts and may be argued to include the other textuality

features. To start with cohesion, Arabic and English discourse exhibit noticeably different behavior when it comes to conjunctions, which are an important cohesion type in language. Arabic discourse is well known for its explicit paratactic nature, with a heavy use of conjunctions (Kaplan 1966; Johnstone 1991; Hatim 1997). One of the familiar functions of *wa* 'and' and *fa* 'so' (among others, of course), is to make the text hang together and provide it with naturalness. By contrast, English discourse is considerably asyndetic and hypotactic, a fact which creates ample room for textual intrinsic managing. Consequently, the translator from English into Arabic should take utmost care to cater for this textual asymmetry. Textually, this means that an Arabic translation should contain more conjunctions than the English original and, inversely, an English translation should feature fewer conjunctions than the Arabic original. Following are two excerpts from the *Arabic Newsweek* to illustrate the translator's inability to cope with this textual mismatch (The missing conjunctions are given in parentheses and bold-faced):

(112) يمكن أن تؤدي الحرب إلى استحثاث هجوم إرهابي كبير يقوم به صدام
أو آخرون. (**و**)يمكن لمشاعر المسلمين في كل مكان أن تلتهب. (**ف**) إذا
تفجر العراق من الداخل فإن المنطقة بأسرها ستعاني انعدام الاستقرار.
(January 21, 2003)

2.1.5 Culture

Culture consists in a complex whole which includes all walks of life such as beliefs, customs, politics, art, morals, law, ecology, habits, etc. Language, which is the main vehicle to express culture, is the foundation stone upon which culture rests. It is not enough for translators to be bilingual; they should also be bi-cultural. Nida and Reyburn (1981:2) argue, “Difficulties arising out of differences in culture constitute the most serious problem for translators and have produced the most far-reaching misunderstandings among readers”. When the co-pilot of

Egypt Air fatal crash of flight No. 990 (1999) uttered the Arabic theocentric expression *tawakkaltu ‘alaa ’allaah* (I put trust in God), was he calling upon God to help him solve a problem or was he crashing the plane on purpose? The American investigators claimed that he was intent on crashing the plane, they not being aware that the said expression cannot preface such a presumed evil act.

Cultural asymmetries which seriously call for intrinsic managing abound between English and Arabic. When Shakespeare compared his beloved to 'a summer's day' in 'Shall I compare thee to a summer's day', he was basing his comparison on the good attributes of summer weather and ecology in England rather than anywhere else in the world. To transfer a comparable atmosphere to an Arab audience may entail a shift from 'summer', which is characterized by sweltering heat in the Arab culture, to 'spring', which is the season of vegetation, flowering, and temperate weather conditions. So, the 'summer's day' in the English sonnet may well be rendered as يوم ربيعي 'a spring's day' in Arabic translation. Following is another example from Shakespeare's King Henry IV (Part 2), where the translator intrinsically manages a cultural element relating to ecology:

(125) Suffolk: A **wilderness** is populous enough,
So Suffolk had thy heavenly company.
(1952:360-1)

(126) سفوك: **فالصحراء المقفرة** تصبح آهلة بالسكان
إذا حظي فيها سفوك بصحبتك القدسية.
(Habib, 1959)

/safook: fa-l-s̲aħraa’u-l-muqfiratu tus̲biħu ’aahilatan bi-
Suffolk so-the-desert the-empty become populated with-

s-sukaan
the-people

’iðaa ħað̲iya fii-haa safook bi-s̲uħbati-ka- l-qudsiyyah/

if receives in-it Suffolk with-company-your the-holy

As is clear, the wilderness of England with its rich vegetation is replaced with the dry desert of Arabia. Despite this shift, the translation communicates the same message in the original, for both the wilderness of England and the desert of Arabia are hardly populated.

Sometimes, the intrinsic managing of culture becomes inevitable in translation, as can be illustrated in the following examples:

(127) **The British Home Office** issued new immigration regulations yesterday.

(128) ’as̲darat **wazaaratu-l-daaxiliyyati-l-barit̲aaniyyatu**
issued ministry the-interior the-British

ta‘liimaatin jadiidatin li-l-hijrati ’amsi
regulations new for-the-immigration yesterday

/أصدرت **وزارة الداخلية البريطانية** تعليمات جديدة للهجرة أمس/

(129) fašilat **waziiratu-l-xaarijiyyati- l-’amriikiyyatu**
failed minister the-exterior the-American

fii ’iqnaa‘i- l-’iiraaniyyiina bi-t-taxallii ‘an
in convincing the-Iranians to-the-abandonment from

barnaamaji-him an-nawawii
program-their the-nuclear

/فشلت **وزيرة الخارجية الأمريكية** في إقناع الإيرانيين بالتخلي عن برنامجهم النووي/

(130) **American Secretary of State** failed to convince Iranians to abandon their nuclear program.

2.2 Summary

Intrinsic managing, as we have seen, is an integral component of translation activity and practice which may operate at various linguistic and cultural levels. The account above is only meant to provide a small

taste of the nature and parameters of intrinsic managing between Arabic and English in the hope of bringing this process to the consciousness of student and practitioner translators alike. The ultimate goal is to facilitate the work of translators and render it more systematic. It should be clear that the areas and the examples used in demonstrating intrinsic managing in this chapter are selective in nature and their scope is not intended to be exhaustive. They merely constitute representative samples of what happens when translators attempt to naturalize their products in the TL. A more elaborate and comprehensive account of intrinsic managing in this language pair will definitely require an entire volume, which would be a welcome move in Arabic-English translation studies. The next chapter will address itself to the antithesis of intrinsic managing – extrinsic managing, where translatorial ideological moves stand out.

CHAPTER THREE

EXTRINSIC MANAGING: AN EPITAPH TO TRANSLATORIAL IDEOLOGICAL MOVES

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EXTRINSIC MANAGING: AN EPITAPH TO TRANSLATORIAL IDEOLOGICAL MOVES

3.0 Introduction

Ideology, one may argue, is a cumulative value system that exerts both influence and control over human behavior, and may vary among communities as well as individuals. Van Dijk (1996: 7) views ideologies as basic systems of shared social representations with the potential to control and influence more specific group beliefs (knowledge and attitudes) through the instantiation in "models of situations and experiences". Being part of human behavior, translation activity involves a process of negotiation among different agents: translators, authors, critics, publishers, editors and readers (Tahir-Gürcğlar 2003) and is guided by ideological criteria, whether consciously or unconsciously (Nord 2003). Similarly, Tymoczko (2003) states, "the ideology of translation resides not simply in the text translated, but in the voicing and stance of the translator, and in its relevance to the receiving audience" (see also Mason 1994 and Fandi 2005).

Translatorial ideological moves manifest themselves in *extrinsic managing*, which constitutes the converse of *intrinsic managing*, which was discussed in Chapter 2. These ideological moves involve the translator's superimposing certain directionality on the TL text, in order to approximate it to, or even have it meet, his own or some other agent's goals. In this way, it represents the translator's ideological intervention in the SL text, which clearly shows up in the world views that he intentionally chooses to present in the TL text. Being a framing process, extrinsic managing provides a mechanism through which individuals (translators in our case) can ideologically connect with movement goals

and, subsequently, become potential participants in movement actions (Cunningham and Browning 2004; Baker 2006). In this way, translation is not only an interpretive frame; it is also a performance frame (Behl 2002; Muhawi 2007), where the translator becomes an active participant in interlingual communication.

Like intrinsic managing, extrinsic managing is largely conscious and intentional. However, unlike intrinsic managing, which, apart from ideological intervention, is meant to facilitate things for the TL reader by offering translations that read smoothly and naturally, extrinsic managing mainly aims to reorient and/or delude the TL reader by presenting thought-worlds that are different at varying degrees from those expounded in the SL text. Other things being equal, therefore, intrinsic managing may be presented as commendable, whereas extrinsic managing may me argued to be condemnable. Notably, the relation between the SL and the TL in translation activity was and still is one of the central concerns among translation theorists.

Some scholars view the ST as a 'sacred original', whether in terms of *function*, *form*, or both (Nida 1964; Catford 1965; Newmark 1982, 1988; and de Waard and Nida 1986, among others). In an extreme position, Newmark (1982:389) sees the translator's task as an activity "to render the original as objectively as he can, rigorously suppressing his own natural feelings; a text with which he passionately agrees must be treated similarly to a text with which he passionately disagrees". However, the real picture in translation practice is not as clear and straightforward as Newmark articulates it in this quotation, for, more recently, some translation theorists regard the translator's task as mainly reflecting the *skopos* (purpose) of the TT rather than that of the ST (Schäffner, 2003, 1998a and b; Hönig 1998; and Vermeer 2000, among others). On this latter view, the translation may be steered by the *skopos*

of the TT prospectively rather informed by the *skopos* of the ST retrospectively. In this spirit, Schäffner (1998a:238) views the translator as a TT author who is freed from the “limitations and restrictions imposed by a narrowly defined concept of loyalty to the source text alone”.

The present chapter seeks to explore the scope and nature of the translator’s ideological intervention in translating between English and Arabic, apart from commending or condemning this translatorial action. The fact that translatorial ideological moves are a noticeable translational practice calls for a close examination of this phenomenon, in order to disentangle the various intricacies surrounding it. According to Bassnett (1996:22), the translation, "once considered a subservient, transparent filter through which a text could pass without adulteration", "can now be seen as a process in which intervention is crucial".

The scope of extrinsic managing can be as wide-ranging as that of intrinsic managing. It may manifest itself relatively locally at the levels of lexis and syntax, or globally at the levels of discourse and/or culture. In both cases, the translator manipulates ideology in varying degrees. However, it should be noted that extrinsic managing, unlike intrinsic managing, which can be considerably localized and categorized at different linguistic levels, can evade strict categorization because it is ideology- rather than naturalness-oriented, as is the case in its intrinsic counterpart. Consequently, any act of extrinsic managing, regardless of how small it is, would involve an ideological move whose weight usually far exceeds its size. A classic example is the political fuss created over the Arabic translation of the English original (which was mischievously subjected to managing prior to translation activity) of the UN resolution 242 in the aftermath of the 1967 Arab-Israeli War. The English version called for the Israeli withdrawal from Arab territories occupied in 1967, viz. “Withdrawal of Israel armed forces from territories occupied in the

recent conflict” (which is syntactically ambiguous between an exhaustive and partitive reading) rather than 'the territories occupied in in the recent conflict’ (which unambiguously produces the exhaustive interpretation). Later on, when the resolution had to be translated into Arabic, a serious problem arose from the rendition of the above phrase, as monitoring the structure (rather than the pragmatic import) of the said phrase would deviate from what was genuinely agreed upon, thus generating a row over a premeditated Israeli interpretation and an uncompromising Arab interpretation. Consequently, there was a dire need for the Arabic version to extrinsically manage what was originally managed (by way of creating the ambiguity) in the English version by rendering the above phrase into *al-’araaḏiya-l-‘arabiyyati allati ’uħtullat* 'the Arab lands occupied' rather than *’araaḏin ‘arabiyyatin ’uħtullat* 'Arab lands occupied'.

3.1 Lexis

At the lexical level, extrinsic managing is readily noted in the translator's choice between competing lexical items that represent different ideologies or thought-worlds. The choice is inherently motivated by the translator's socio-political commitments, convictions and background. News reports, which are supposed to monitor (relay the information as objectively as possible) rather than manage the content, are full of instances of extrinsic managing at the lexical level. The following example (whose Arabic rendition is typical of the Arabic discourse in the pre-Oslo peace pact period and is still echoed by some anti-peace Arab parties), along with its extrinsically managed translation and a back-translation, is only illustrative:

(1) In an interview with Newsweek yesterday, **the Israeli Defense Minister said** that the Palestinian **suicide operations** constitute the main cause for **the Israeli troops' entering** cities in the West Bank.

(2) **ادعى وزير الحرب الصهيوني** في مقابلة مع مجلة النيوزويك أمس أن **العمليات الاستشهادية** الفلسطينية هي السبب الرئيس في **اجتياح قوات الاحتلال الصهيوني** للمدن **الفلسطينية** في الضفة الغربية **المحتلة**.

/**’ida‘aa waziiru- l-ħarbi-s̱-s̱uhyuuniyyu** fii muqaabalatin
claimed minister the-war the-Zionist in interview

ma‘a majallati- l-nyuuzwiik ’amsi ’anna-**l-‘amaliyyati-**
with magazine the-Newsweek yesterday that the-operations

l-’istišhaadiyyata-l-filistiiniyyata hiya-s-sababu-l-ra’iisu fi-
the-martyrdom the-Palestinian it the-cause the-main in

jtiyaaħi quwaati-l-’iħtilaali- s̱-s̱uhyuuniyyi li-l-mudini-
storming forces the-occupation the-Zionist of- the-cities

l-fiilistiiniyyati fi-l-ḏiffati- l-γarbiyyati- **l-muħtallah**/
the-Palestinian in the-Bank the-West the-occupied

(3) In an interview with the Newsweek yesterday, **the Zionist War Minister claimed** that the Palestinian **martyrdom operations** are the main cause for the **Zionist troops' storming Palestinian** cities in the **occupied** West Bank.

A simple comparison between the English text in (1) and the English back-translation in (3) of the Arabic translation in (2) can readily reveal the considerable amount of extrinsic lexical managing the text in (1) has been subjected to. The thought-world which is presented in (3) is considerably different from that in (1). Until recently (and still in many Arab countries' discourse) in the Arab-Israeli context, texts such as (1) are usually subjected to extensive extrinsic managing by Arab translators and/or editors. This act produces natural discourse in Arabic and receives a wide approval from the Arab audience. To a Western audience, however, a text like (3) sounds unnatural and biased; hence the dire need to naturalize such texts by subjecting them to extensive intrinsic

managing, in order to produce something like the text in (1). In cases such as these, considerations relating to the audience's expectations play a pivotal role, because they, in addition to the general policy/ideology advocated by the agency/institution, determine the type of discourse opted for. For example, it would be unimaginable for Newsweek to employ the expression *the Zionist Entity* for *Israel* in a political commentary or a news report as this would conflict with the expectations and taste of its mainstream readers. One could argue that the ideology held by an institution generally reflects what the target audiences expect of it. In the final analysis, discourse is presented as *commodity* and the reader as *consumer* (for more details, see Fairclough 1996).

3.2 Syntax

At the syntactic level, extrinsic managing may manifest itself through the translator's treatment of *agency*, *modality* and *evaluativeness*, among other things. Agency refers to whether the agent or doer of an action is mentioned or suppressed in the translation. The translator may choose to befog the responsibility of a wrongdoing by hiding the agent, despite the fact that it is explicit in the original. Following is an illustrative example, along with its extrinsically managed renditions:

(13) qatalat-i**l-quwwatu-l-'israa'iiliyyatu** ɵalaaɵata šubbaanin
killed the-forces the-Israeli three youths

filisṯiiniyyiina fi-l-qudsi- š-šarqiyyati haðа-s̱-s̱abaaħ
Palestinian in the-Jerusalem the-East this the-morning

/قتلت **القوات الإسرائيلية** ثلاثة شبان فلسطينيين في القدس الشرقية هذا الصباح./

(14) Three Palestinian youths were killed in East Jerusalem this morning.
(15) Three Palestinian youths were killed in clashes with Israeli troops in East Jerusalem this morning.

Both (14) and (15) show extrinsic syntactic managing at different degrees. On the one hand, the translator hides the agent of the killing in (14), despite the fact that the doer is explicitly stated in the Arabic version; hence, the uninformed receiver may wonder who did the killing. On the other hand, the translator in (15) befogs the responsibility of the killing by ascribing the agency to both Palestinians and Israeli forces, thus intentionally avoiding putting the blame on the Israeli troops in this incident.

Extrinsic syntactic managing may also target modality (the way the text producer views states of affairs in terms of degrees of *certainty* (epistemic modality) or *obligation* (deontic modality)), thus seriously altering the thought-world presented in the SL text, as can be illustrated in the following English example, along with its extrinsically managed Arabic translation:

(16) The Head of the International Investigation Commission in the assassination of the Lebanese former Prime Minister Rafiq Al-Hariri said that some Syrian officials **may have been involved** in this crime.

(17) qaala ra’iisu lajnati- t-taħqiiqi- d-duwaliyyati
said head committee the-investigation the-international

fi- γtiyaali ra’iisi-l-wuzaraa’i-l-lubnaaniyyi-s-saabiqi
in assassination head the-ministers the-Lebanese the-former

rafiiq- il-ħariirii ’inna ba‘ḏa-l-mas’uuliyyiina-l-suuriyyiina
Rafiq thel-Hariri that some the-officials the-Syrian

mutawarriṯuuna fii haaðihi-l-jariimah
are involved in this the-crime

/قال رئيس لجنة التحقيق الدولية في اغتيال رئيس الوزراء اللبناني السابق
رفيق الحريري إن بعض المسئولين السوريين **متورطون** في هذه الجريمة/

As can be noted, the alleged Syrian involvement, which is a mere possibility in (16), becomes an absolute certainty in the Arabic translation in (17), due to the translator's intervention in the modality of the original.

In some cases, the translator may opt to change epistemic modality to deontic modality, thus twisting a cautious tone into an aggressive one. The following excerpt comes from an English translation of an editorial (in the form of an open letter) addressed to Dr. Bashar Al-Asad (who was then charged with the Lebanese file / now president of Syria) by Jubran Tweni of the leading Lebanese daily *Al-Nahar* on 23/3/2000, along with the Arabic original (for more details, see Badran 2001):

(18) You must understand that there is bad blood between some Lebanese and the Syrian Army, that our generation inherited the civil war, but did not initiate it, that we were not warmongers, and that there are no such things as eternal wars and eternal enemies.

(19) أنت تعرف أن ثمة دماً بين بعض اللبنانيين والجيش السوري في لبنان،
وتعرف أن جيلنا ورث الحرب ولم يكن سببها، وأننا لسنا هواة حروب
أبدية، وأنه ليس هنالك من حروب أبدية أو عداءات أبدية.

/’anta ta’rifu ’anna ɵammata daman bayna ba‘di-l-lubnaaniyyiina
you know that there blood between some the-Lebanese

wa al-jayši- l-suuriyyi fii lubnaan wa ta‘rifu ’anna jiila
and the-army the-Syrian in Lebanon and that that generation

-naa wariɵa- l-harba wa lam yakun sababa-haa wa ’anna-na
-our inherited the-war and not was reason-it and that-we

las-naa huwaati huruubin ’abadiyyatin wa ’annahu laysa
not-we mongers wars eternal and that not

hunaalika min huruubin ’abadiyyatin ’aw ‘adaa’aatin ’abadiyyah/
there from wars eternal or enemies eternal

It is clear that what is viewed as epistemically known by the addressee in the SL text (i.e. ‘You know that …’) is projected as an

obligation to be met by the addressee (i.e. ‘You must understand that …’). This pervasive feature of the English translation in question turns the cautious original into an aggressive translation, although the content is generally preserved.

3.3 Discourse and/or Culture

Unlike extrinsic lexical and syntactic managing, extrinsic managing at the levels of discourse and/or culture is difficult to pinpoint in terms of managed linguistic features because of its global rather than local nature. A classic example is Fitzgerald's translation of Omar Al-Khayyam's *Rubaiyat*, where the translator intentionally renders the religious, mystical atmosphere in the Persian SL text into a secular, hedonistic one in his English translation. Hence, *divine* love and wine in the original Persian poem become *human* love and wine in the English translation. His decision to do so was apparently motivated by the literary and cultural taste of his target audience rather than a commitment to relay SL culture values. Fitzgerald himself wrote in a letter to his friend E. B. Cowell (cited in Lefevere, 1992: 77) "It is an amusement for me to take whatever liberties I like with these Persians, who (as I think) are not Poets enough to frighten one from excursions and who really do want a little art to shape them". In this context, Lefevere (1992) rightly remarks, "Fitzgerald would never have taken the same liberties with classical Greek or Roman authors, not only because they represented a superior culture but also because there were too many experts around who could check his translation".

Interestingly, the celebrity translation of *Rubaiyat* by Ahmed Rami, which was performed by the renowned Egyptian woman singer Um Kulthum, was based on the French translation (which apparently used the English translation as a ST) rather than the Persian original. By way of

illustration, witness the thematic similarity between the English excerpt in (25) and its Arabic counterpart in (26) below:

(25) Dreaming when Dawn's Left Hand was in the Sky
I heard a Voice within the Tavern cry,
"Awake, my little ones, and fill the Cup
Before Life's Liquor in its Cup be dry."

(26) سمعت صوتاً هاتفاً في السحر   نادى من الحان: غفاة البشر
هبوا إملأوا كأس المنى قبل أن   تملأ كأس العمر كف القدر

/sami‘tu s̱awtan haatifan fi- s-saħar
heard (I) voice shouting in the-dawn

naadaa min- al-ħaan ɣufaata- l-bašar
calling from the-tavern sleeping the-humans

hubbuu ’imla’uu ka’sa-l-munaa qabla ’an
hurry on fill glass the-desired before that

tamla’a ka’sa-l-‘umri kaffu- l-qadar/
fill glass the-age palm the-Destiny

In particular, one should note the secular, hedonistic atmosphere created in the Arabic translation which exactly mirrors that of the English one. In both cases, we witness extrinsic managing at the levels of discourse and culture, although this managing is in disguise in the Arabic text, as it is a relay translation (a translation of a translation into a fourth language - Arabic) rather than a translation of the Persian original.

News reports are probably the most vulnerable to extrinsic managing at the level of discourse. News translators and/or editors often intervene in the original news item by changing, deleting or adding segments, in order to make ideological moves that are congruent with institutionalized policies set by various political bodies. To see the difference between monitoring and extrinsic managing in news reporting, let us first look at two BBC news items (one in English and the other in Arabic), where monitoring is predominant. They both reflect the

objectivity and neutrality of the BBC radio service (These examples and the related ones below are cited in Al-Shamali (1992); also see Shunnaq (1994) for similar data):

(27) PLO Chairman Mr. Yaser Arafat opened the Palestine National Council meetings in Tunis today. The PNC will discuss the Palestinian participation in the proposed Mideast peace conference to be held in Madrid next month. Israel rejects any role for the PLO in the conference and insists that it will only talk to Palestinian representatives from the occupied territories.

(28) افتتح السيد ياسر عرفات رئيس منظمة التحرير الفلسطينية اجتماعات المجلس الوطني الفلسطيني في تونس اليوم. وسوف يناقش المجلس المشاركة الفلسطينية في مؤتمر السلام المقترح حول الشرق الأوسط والمتوقع انعقاده في العاصمة الإسبانية مدريد في الشهر القادم. هذا وترفض إسرائيل أي دور لمنظمة التحرير الفلسطينية في المؤتمر وتصر على أنها لن تتحدث إلا مع ممثلين فلسطينيين من الأرض المحتلة.

/’iftataħa-s-sayyid yaasir ‘arafaat ra’iisu munaððmati-
opened the-Mr Yaser Arafat president organization

t-taħriiri- l-filisṯiiniyyati ’ijtimaa‘aati-l-majlisi- l-waṯaniyyi-
the-liberation the-Palestinian meetings the-council the-national

l-filisṯiiniyyi fii tuunisa- lyawma wa sawfa yunaaqišu-l-majlisu-
the-Palestinian in Tunis today and will discuss the-council

l-mušaarakata- l-filisṯiiniyyata fii mu’tamari-s-salaami-
the-participation the-Palestinian in conference the-peace

l-muqtaraħi ħawla-š-šarqi- l-’awsaṯi wa- l-mutawaqa‘i
the-proposed about the-Middle the-East and the-expected

’in‘iqaadu-hu fi-l-‘aasimati- l-’isbaaniyyati madriida fi-š-
holding-it in the-capital the-Spanish Madrid in the-

šahri- l-qaadim haaðaa wa tarfuḏu ’israa’iilu ’ayya dawrin
month the-next this and reject Israel any role

li-munaððamati- t-taħriiri- l-filisṯiiniyyati fi-l-mu’tamar

for-organization the-liberation the-Palestinian in the-conference

wa tus̲irru ‘alaa ’anna-haa lan tataħaddaɵa ’illaa ma‘a
and insist on that-she not talk except with

mumaɵɵiliina filist̲iiniyyiina min- al-’ard̲i-l-muħtalah/
representatives Palestinian from the-land the-occupied

One can readily note the strict monitoring process between the BBC English and Arabic versions of the news item in (27) and (28). This institutionalized policy has won the BBC an unrivalled popularity all over the world. Unfortunately, monitoring news reports is the exception rather than the rule, as can be illustrated by the Arabic versions of the same news item as relayed by Radio Israel and Radio Jordan in (29) and (30), respectively:

(29) افتتح ياسر عرفات رئيس المنظمة اجتماعات المجلس الوطني الفلسطيني في تونس اليوم وسط خلافات حول مشاركة الفلسطينيين في مؤتمر السلام المقترح حول الشرق الأوسط والمنوي انعقاده في مدريد في الشهر القادم، ولن يكون للمنظمة أي دور في المؤتمر وسيمثل الجانب الفلسطيني ممثلون من سكان المناطق.

/’iftataħa yaasir ‘arafaat ra’iisu- l-munaðð̲amati ’ijtimaa‘aati-
opened Yaser Arafat president the-organization meetings

l-majlisi- l-wat̲aniyyi- l-filist̲iiniyyi fii tuunisa- lyawma
the-council the-national the-Palestinian in Tunis today

wasat̲a xilaafaatin ħawla mušaarakati-l-filist̲iiniyyiina fii
among differences about participation the-Palestinian in

mu’tamari-s-salaami-l-muqtaraħi ħawla- š-šarqi- l-’awsat̲i
conference the-peace the-proposed about the-East the-Middle

wa- l-manwiyyi ’in‘iqaadu-hu fii madriida fi- š-šahri- l-qaadim
and the-intended holding-its in Madrid in the-month the-next

wa lan yakuuna li- l-munaðð̲amati ’ayyu dawrin fi-
and won't be for-the-organization any role in

l-mu'tamar wa sa-yumaθθilu-l-jaaniba-l-filisṯiiniyya
the-conference and will-represent the-side the-Palestinian

mumaθθiluuna min sukaani- l-manaaṯiq/
representatives from population the-territories

(30) افتتح السيد ياسر عرفات رئيس دولة فلسطين اجتماعات المجلس الوطني الفلسطيني في تونس اليوم وسوف يناقش المجلس المشاركة الفلسطينية في مؤتمر السلام المقترح حول الشرق الأوسط والذي سيعقد في العاصمة الإسبانية مدريد في الشهر القادم.

/'iftataħa-s-sayyid yaasir 'arafaat ra'iisu dawlati filisṯiina
opened the-Mr Yaser Arafat president state Palestine

'ijtimaa'aati-l-majlisi- l-waṯaniyyi- l-filisṯiiniyyi fii tuunisa-
meetings the-council the-national the-Palestinian inTunis

lyawma wa sawfa yunaaqišu-l-majlisu- l-mušaarakata-
today and will discuss the-council the-participation

l-filisṯiiniyyata fii mu'tamari-s-salaami-l-muqtaraħi ħawla-
the-Palestinian in conference the-peace the-proposed about

š-šarqi- l-'awsaṯi wa- llaðii sa-yu'qadu fi- l-'aaṣimati-
the-East the-Middle and which will-be held in the-capital

l-'isbaaniyyati madriida fi- š-šahri- l-qaadim/
the-Spanish Madrid in the-month the-next

Extrinsic managing of the discourse in the news item broadcast by Radio Israel in (29) cannot escape even the layman. It starts with the deletion of the social honorific *Mr* (which is the given title of address for a person like Yaser Arafat) and the use of the pejoratively dismissive and elliptical *al-munaḏḏamah* 'organization' instead of the full name *munaḏḏamatut-taħriiri-l-filisṯiiniyyah* 'Palestine Liberation Organization (PLO)'. The former is meant to show disrespect to the referent and the latter indicates that Israel does not recognize PLO as a liberation movement. The next manifestation of extrinsic managing involves giving the impression to receivers that there are differences among Palestinians

about their participation in the conference, thus blurring the fact that it is Israel which opposes such participation in the first place. The systematic ideological intervention in the discourse culminates in the decisive statement (which jumps the gun, of course) that there will be no place for the PLO at the Madrid conference, which was then a negotiable issue. Finally, the politically-oriented label *al-ʼarḏi-l-muħtalah* 'the occupied land' is relegated to the administratively-oriented term *al-manaaṯiq* 'the territories'. This intricate web of extrinsic managing effectively creates a discourse that reflects Israel's policy toward the state of affairs in question at that time.

As for Radio Jordan's version of the news item, it also reflects Jordanian government positions. To start with, the employment of the disputed label *dawlatu filisṯiin* 'State of Palestine' reflects an official Jordanian political stance toward the political status of Mr. Arafat, which was not then recognized internationally. More subtly, this version omits the mention of the Israeli objection to allowing the PLO to participate in the conference. The suppression of this important information may have to do with the Jordanian government's desire to form a joint delegation with the Palestinians to the conference. Therefore, apparently, they chose not to take a stance toward this issue by just eschewing it, in anticipation of unfolding developments which may come to their favor. Silence, in this way, can accomplish ideological moves of which speech may fall short.

3.4 CONCLUSION

This chapter has shown through a variety of examples that extrinsic managing is a basic component of translation activity whereby translation agents can intervene to twist the ideologies in the SL text in many ways. This ideological intervention may be performed locally at the lexical and

syntactic levels or globally at the levels of discourse and culture. Regardless of the level at which extrinsic managing is carried out, the ideological weight of such an act is usually far-reaching.

The question whether extrinsic managing should or should not be sanctioned in translation activity loses much of its appeal when we consider the contexts in which such managing is performed. On the one hand, translation activity may be viewed as a transferring enterprise based on a sacred original, where the translator functions as a mere mediator. On the other hand, translation activity may be regarded as an authoring enterprise based on the *skopos* of the translation, where the translator functions as a free agent. In-between, there are a host of cases in which differing judgments can be passed regarding extrinsic managing. All the same, the proverbial expression ‘circumstances alter cases’ may constitute a signpost when attempting to pass a judgment on translatorial ideological moves. Therefore, an ideological move that may be judged as commendable in one circumstance may turn out to be condemnable in another.

CHAPTER FOUR

DECODING AND ENCODING IN TRANSLATION: A SCHEMA-THEORETIC PERSPECTIVE

4. CHAPTER FOUR
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4.0 Introduction

Over the years, reading theorists have been trying to explain how readers may comprehend smoothly (or by implication fail to comprehend) a diversity of texts affiliating with variegated social contexts and different disciplines. In this regard, schema theory emerges as a robust mechanism that enables us to see how text comprehension is a function of activating the reader's existing schemata such that schematic relatedness between texts and readers becomes a determining factor. A schema, according to Rumelhart (1980), is "a data structure for representing the generic concepts stored in memory". These concepts, which represent the reader's experiences as well as past and potential relationships, are evoked by the printed word in reading (McNell, 1992). Schematic knowledge is made up of content and formal schemata. The language user's background knowledge about the subject matter of various texts represents his/her content schemata. By contrast, formal schemata comprise the language user's knowledge about formal, rhetorical, and organizational structures of different types of texts. Examples of formal schemata include those for poems and advertisements (for further information, see Anderson et al., 1977; Steffensen, et al., 1979; Meyer & Rice, 1982; Carrell, 1983, 1987; Grabe, 1991; Block, 1992; Wallace, 1992; Day and Bamford, 1998; Nuttal, 2000; Nist and Holschuh, 2000). In addition, there are lower level schemata which represent sentence structure, grammatical inflections, spelling and punctuation, vocabulary, and cohesive structures (Cohen, 1994).

In this way, schemata furnish cognitive harbors where text comprehension evolves. Carrell (1983:200) writes, “Meaning does not just reside in the text, rather meaning is constructed out of the interaction between a reader’s activated background knowledge [i.e. existing schemata] and what’s in the text.” On this theory, schemata are analyzed in light of three parameters: familiar vs. novel schemata, contextualized vs. non-contextualized schemata, and lexically transparent vs. lexically opaque schemata (for further details, see Anderson et al., 1977; Reynolds et al., 1982; Carrell, 1987; Shakir and Farghal, 1991; Farghal, 2003).

Schemata are held to perform three major functions: to activate socio-cultural knowledge, to fill the gaps in the text, and to establish meta-cognition (Schank and Abelson, 1977; Rumelhart, 1984; Steffensen et al., 1985; and Casanave, 1988, among others). The effective and relevant functionalization of schematic knowledge, therefore, leads readers to interpret texts appropriately. Their interpretation involves the ability to work out a discourse topic (Giora, 1985), in which a cognitive rapport is established with one proposition or a set of propositions. The cognitive rapport results in text coherence which, according to Brown and Yule (1983:225), is based on three factors: calculating the communicative function (how to take the message), utilizing general socio-cultural knowledge, and determining the inferences to be made.

The decoding of a text’s import is a function of optimal relevance, which is triggered by the successful interaction between the reader and the text and, subsequently, results in producing cognitive effects (Gutt, 1996). These cognitive effects constitute a touchstone for the process of text comprehension and, in the final analysis, will herald a change in the reader’s encyclopedic knowledge. The reader’s failure to integrate the text’s import into his/her world knowledge (i.e. failing to make the text optimally relevant) represents the antithesis of text comprehension or,

simply, a failed comprehension enterprise. In a general theory of human learning (Ausubel, 1968), successful text comprehension manifests itself in meaningful learning where cognitive relatability and subsumption are major processes, whereas minimal or no comprehension at all affiliates with rote learning in which arbitrary relations predominate.

Text comprehension, which is an intralingual activity, must be followed by text ideation in the Target Language (TL) during the translating process, which is an interlingual activity. This interlingual feat involves essentially the cognitive and linguistic encoding of the Source Language (SL) text in the TL. At first glance, the cognitive code may be argued to be a constant in interlingual communication because the propositions that comprise the meaning/content of a text are held to be universal. However, on a closer examination, we soon discover that the alleged constancy is apparent in nature, due to the fact that it is the reader who brings coherence (i.e. assigns meaning) to the text and, consequently, reconstructs the cognitive code of the SL text in light of his/her schematic interpretation of any given text. As a result, the same text may receive different interpretations from different readers. This potentiality, which is essentially a function of existing schemata and the multi-layerdness of texts, especially literary texts, accounts for the presence of differing text ideations in translation.

Despite this dynamic nature of texts, it should be borne in mind that not all texts are multi-layered or potentially ambiguous. In fact, a large number of the texts that we encounter on a daily basis receive single, straightforward interpretations. In such cases, one can speak of the constancy of the cognitive code in translation. That is, the SL text may tolerate one interpretation only which duly receives one text ideation in the TL. Consequently, the cognitive code can be adequately described as a pseudo-constant in translation activity.

The pseudo-constancy of the cognitive code contrasts sharply with the clear variability of the linguistic code. The translator's ability to vary the linguistic code gives rise to many types of translation equivalence including *cultural* (Casagrande 1954), *situational* (Vinay and Darbelnet, 1958), *dynamic* (Nida, 1964), *formal* (Catford, 1965), *textual* (Dijk, 1972), *functional* (Waard de and Nida, 1986), and *ideational* (Farghal, 1994), among others. Text ideation in the TL may be argued to be a function or correlate of contextual factors such as text-type, author, and audience, which should constantly inform the translator's option for one rather than another type of equivalence. This functional interpretation of equivalence in terms of contextual factors has given rise to a more liberated, and probably more realistic, view that considers the output of translation activity as 'interpretive resemblance' rather than 'translation equivalence' (Gutt, 1996).

The tug of war between *form* and *content*, or what Newmark (1988) calls *semantic* and *communicative* translation, will always be a bone of contention in translation studies. To Hatim and Mason (1990), the translator in this situation is faced with what amounts to a conflict of interests. In their words (p.8) "The ideal would of course be to translate both form and content, without the one in any way impinging on the other. But many would claim that this is frequently not possible." Not only in interlingual communication is the complete rendition of form and content often impossible, but this is also the case in intralingual communication, where stylistic variation bears witness to discrepancy in form. But, after all, who would ever dare claim total translation if total communication were ruled out within the same language.

In addition to this introduction, the present study includes three main sections on schemata and lexis in translation, discourse and schemata, and a schemtatic model of literary translation. The objective is

to bring together data that clearly show the relevance of schemata to the translating process.

4.1 Shemata and Lexis in Translation

4.1.0 Lexical Aspect of Schemata

As a form of communication, translational activity is subject to appropriate schematic interpretation. Correct text comprehension is based on a successful matching and integration between the text's schematic structure and the schemata available in the translator's encyclopedic repertoire and is, therefore, essential for the production of an adequate translation. Lexical competence may mediate between schemata and their activation.

A Jordanian study by Shakir and Farghal (1991) used an untitled text which was open to two interpretations, namely a prison and wrestling schema. It was assumed that the two schemata were culturally transparent to both native and non-native speakers of English, for although wrestling is a sport not practiced in Jordan, it is often shown on Jordanian television, so that most Jordanians can be expected to know the sport. Nevertheless, only native speakers of English were able to activate the wrestling schema in the passage, whereas the prison schema proved accessible to all subjects, independently of their levels of lexical competence. This indicates that lexical markedness is important for schematic interpretation by non-native speakers of English, but it is relevant to point out that, even so, most native speakers of English opted for the prison schema.

One way to ascertain the psychological reality of lexical markedness in relation to schematic interpretation is to check dictionaries, since lexical items reflect lexicographers' (subconscious) awareness of lexical markedness: if one sense is presented before another, then the

second one is considered more marked than the first one. This implies that an interpretation of a text will be based on linearly precedent senses of lexically ambiguous words and that, consequently, there will be more interpretations based on unmarked schemata than on subsequent senses which involve more marked schemata. If this is so, dictionaries' linear presentation of ambiguous words will correlate with the markedness of schemata based on such words in passages without any context. Interestingly, attempts at communicating in a foreign language may result in accidental humor relating to ambiguous lexical items. Witness how the failed attempt to employ the unmarked sense of a word produces humor by calling up a marked sense (the ambiguous items are italicised):

(1) [At a Budapest zoo)] Please do not feed the animals. If you have any suitable food, *give* it to the guard on duty.
(2) [In a Japanese hotel] You are invited to *take advantage of* the chambermaid.

In (1) and (2) above, the produced humorous schemata accidentally result from lexical ambiguity. To explain, the unintended use of the marked senses (i.e. *to give* meaning *to feed* and *to take advantage of* meaning *to exploit*) instead of the target senses (i.e. *to give* meaning *to leave* and *to take advantage of* meaning *to make use of someone's services*) gives rise to these humorous schemata in these public notices (for more details, see Farghal 2006).

4.2 Discourse and Schemata
4.2.0 Discourse vs. Text

Hatim and Mason (1990:240) define discourse as 'modes of speaking and writing which involve participants in adopting a particular attitude towards areas of socio-cultural activity". The expression of attitudes constitutes the core of the notion of *discourse* and inherently links up

with the affective or interactional function of language (Brown and Yule 1983; Renkema 1993), whereas the notion of *text* can be construed to be more akin to the referential function whereby information may be conveyed in a straightforward fashion. This programmatic distinction between discoure and text is not meant to establish a divorce between them but rather to highlight the fact that attitudinal moves may predominate in some genres (e.g. literary and political discourse), where the referential function assumes only a marginal role. In a more contructive sense, therefore, text is viewed as representation of discourse whereby the attitudinal and affective parameters are reflected in stylistic devices as well as diction. Fowler (1996:93) writes, "The structure of discourse, as opposed to the more limited structure of text, reflects the whole complex process of people interacting with one another in live situations and within the structure of social forces".

The translator, being a mediator and an actualizer at the same time, is expected to relay not only the referential content of what he translates, but also the attitudes embodied in the potentially boundless range of textualizations. The failure to comprehend the SL material may, in its simplest form, twist the referential content in easily discernible ways. However, in more creative and subtle materials, the permutations may, at face value, do justice to the text but will, more profoundly, fail the discourse.

Schemata, as we have already seen, constitute the cognitive structures brought to the text or discourse by the reader (the translator in our case) which enable him to interact meaningfully with it and, as a result, arrive at a congruent understanding. While the text carries both textual and discoursal potentialities for meaning, it often falls short of fulfilling its mission unless the existing gaps/unsaid propositions in it are filled/spotted by the reader and/or translator because, as Fowler

(1996:93) argues, "To see language as discourse is to study it in its communicative context, as language socially and historically situated". Similarly, Steffensen and Joag-dev (1985:60) write, "If readers possess the schemata assumed by the writer, they understand what is stated and effortlessly make the inferences intended. If they do not, they distort meaning as they attempt to accommodate even explicitly stated propositions to their pre-existing knowledge structures". The reader's/translator's constant monitoring of attitudinal moves in the process of decoding discourse is usually informed by two types of context: *linguistic* and *extralinguistic* (physical and/or psychological) context (Yule 1985). Where there is a conflict between the linguistic message per se and the socio-cultural knowledge, the competent reader/translator always gives priority to facts of the world over the encoded linguistic message.

The present section aims to demonstrate that the translator's failure to effectively invest relevant schemata, which he may or may not possess, will do much damage to discourse – damage that may amount, in some cases, to stripping the text of its flesh by offering no more than a deformed skeleton. Our authentic examples below are examined in light of four parameters: symbolism, explicitness, coherence, and diction

4.2.1 Symbolism

Symbolism is a key vehicle in literary works in general and poetic discourse in particular. It is the hallmark of modern Arabic poetry where the task of the translator becomes even more complex and challenging. The complexity of modern Arabic poetry is an immediate consequence of the intricate and creative use of language, which aims at making ideological moves by employing symbols. Ismail (1967:174) states, "The orientation of the neo-poetic movement experience deals with language in

a special and innovative way". For their part, Pickering and Hooper (1982:570) write, "No word in great poetry can be moved or replaced without harming or changing the whole". According to Adonis (1978), the modern poem is a case rather than a mere group of words and meanings. Therefore, argues Lewis (1969:113), "The modern poet then is faced with a difficulty of communication as great in its way as the difficulty presented by his subject matter".

The following example, taken from *Victims of a Map* – a group of selected poems by M. Darwish, S. Al-Qasim, and A. Adonis, and translated by Abdullah Al-Udhari, demonstrates how making small changes, perhaps inadvertently, can seriously affect the symbolic poetic discourse. The excerpt comes from Darwish's poem إذا كان لي أن أعيد البداية 'If I Were to Start All Over Again':

(١٣) أعود إذا كان لي أن أعود، إلى وردتي نفسها وإلى خطوتي نفسها
ولكنني لا أعود إلى قرطبة.

/’a‘uudu ’iðaa kaana l-ii ’an ’a‘uuda ’ilaa wardat-ii
return (I) if was for-me to return to rose-my

nafsihaa wa ’ilaa xuṯwat-ii nafsihaa wa laakinna-nii laa
itself and to step-my itself and but-I not

’a‘uudu ’ilaa qurṯubah/
return to Cordova

(14) I will return if I have to return, to my roses, to my steps
But I will never go back to Cordova.

In (14), the translator fails the discourse of (13) in two serious ways. Firstly, he destroys the symbolism embodied in the uniqueness of the referents which the poet employs, that is, وردتي *wardatii* 'my rose' and خطوتي *xuṯwatii* 'my step' when he renders them as 'my roses' and 'my steps', respectively. One should note that the poet utilizes these common nouns in reference to unique entities, viz. *my rose* symbolizes 'Palestine

(his occupied homeland)' and *my step* symbolizes 'his infancy'. Unfortunately, the translation relegates these poetic symbols to mere reference to common belongings. Secondly, the modality of the discourse presented by the translator is significantly different from that entertained by the poet. To explain, the translation views 'the return' in terms of general obligation (if I have to return), thus calling into question the cherished desire to return to occupied land, whereas the poet envisions 'the return' as a remote possibility (*’iðaa kaana lii ’an ’a‘uuda* 'if I were to return') while maintaining this long-cherished desire. As is clear, we have two different schemata (the original's vs. the translation's schema) which embrace considerably diverging discourses.

4.2.2 Explicitness

Schemata in discourse may manifest themselves either explicitly or implicitly. Regardless of how schemata manage to get across in communication, they are supposed to carry into the TL a comparable degree of communicativeness that triggers effects similar to those created on the SL audience. If the translation produces a discourse that diverges from the original effects, a communication breakdown may become inevitable. The translation of the following Quranic verse (Aberry 1980: 284) bears witness to this:

(١٧) يا أيها النبي إذا طلقتم النساء فطلقوهن **لعدتهن** و احصوا **العدة** و اتقوا الله ربكم ...

(*Al-t̲alaaq*: 1)

/yaa ’ayyha-l-nabiyyu ’iðaa t̲allaq-tum an-nisaa’a
oh you the-prophet if divorce-you the-women

fa-t̲alliquu-hunna **li-‘iddati-hunna** wa ’aħs̲uu
so-divorce-them for-legally prescribed period and count

al-‘iddata wa ’ittaquu ’allaaha rabba-kum/
the-period and fear God Lord-yours

(18) O Prophet [Mohammad] when you divorce women,
divorce them when they have reached **their period**.
Count the period, and fear your Lord.

In search of enconomy, Aberry undertranslated the Quranic euphemistic term *al-‘uddah* (the legally prescribed period (three months) before the woman divorcee can remarry, in order to rule out pregnancy) as *period*, which coincides with *menstrural period* in English, thus creating room for a breakdown in communication. When the text was given to a group of 20 American native speakers, about 75% of them provided interpretations relating to the monthly period rather than the intended legal sense. However, when the same group was asked whether the Quranic text made sense, about 65% of them said it did. This clear mismatch between actual erroneous interpretation on the one hand and belief about comprehensibility on the other in target reader responses turns out to be a serious problem in Quranic translation (for more details, see Farghal and Al-Masri 2000). The outcome of such situations is what Farghal (2004) calls ‘camouflaged relevance’, in which the translation succeeds in producing cognitive effects in the target reader although they deviate drastically from those sought by the original.

To further shed light on how the translator may fail the discourse by way of befogging explicit socio-cultural reality, let us consider the following extract from one of the speeches of the late King Hussein of Jordan delivered in (1988), along with its Jordan Television accredited English translation:

(١٩) أيها الأخوة المواطنون: أحييكم أطيب تحية ويسعدني أن أتحدث إليكم،
قي مدنكم وقراكم و مخيماتكم ومضاربكم، في مصانعكم ومعاهدكم
ومكاتبكم ومؤسساتكم. يسعدني أن أتحدث إليكم حيثما كنتم على ثرى

وطننا الأردني العزيز. (1988:7)

/’ayyuha-l-’uxwatu-   l-muwaaṯinuun ’uħayyii-kum ’aṯyaba
oh   the-brothers the-citizens   greet(I)-you   best

taħiyyatan wa yus‘idu-nii ’an ’ataħaddaɵa ’ilay-kum fii
greeting   and please-me to   speak   to-you   in

mudini-kum wa quraa-kum   wa muxayyamaati-kum
cities-your   and villages-your and camps-your

wa maḏaaribi-kum   fii maṣaani‘i-kum wa ma‘aahidi-kum
and desert dwellings-your in factories-your and institutes-your

wa makaatibi-kum wa mu’assasaati-kum. yus‘idu-nii ’an
and offices-your   and corporations-your pleased-me to

’ataħaddaɵa ’ilay-kum ‘alaa ɵaraa waṯani-naa-   l-’urdiniyyi-
speak   to-you   on   soil   homeland-our the-Jordanian

l-‘aziiz/
the-dear

(20) Brother citizens,
I send you greetings and am pleased to address you in your cities and villages, in your camps and dwellings, in your factories and institutions of learning and in your offices. It pleases me to address you in all parts of your beloved Jordanian soil. (1988:7)

While the emotive overtones are reasonably conveyed into the TL, the translation fails the discourse relating to the socio-cultural schema which captures the demographic situation in Jordan. The king explicitly refers to the four standard demographic categories that comprise Jordanian society, viz. urban people (city dwellers), rural people (villagers), refugee camps (Palestinian refugees) and Bedouins (desert dwellers). However, the translator mystifies the last two categories by

rendering them as *camps* and *dwellings*. The target reader would wonder what kind of *camps* are meant and how *dwellings* stand in relation to the other categories on the list, as all of them are types of *dwellings*. Amidst this confusion, the straightforward socio-cultural demographic typology has schematically failed to show up in the translation.

4.2.3 Coherence

Coherence is inherently related to schemata in discourse. Whether a text makes sense or not depends primarily on the reader's ability to invest his/her encyclopedic knowledge properly in comprehending discourse schemata. Literary discourse in general and poetic discourse in particular may seriously suffer from any disruption of coherence. Boulton (1977:152) writes, "Poetry is made of words and obviously the choice of words is important in poetry; indeed, in a sense it is the whole art of writing poetry". The following stanza from Darwish's poem *nusaafiru ka-l-naas* 'We Travel like Other People', along with Al-Udhari's (1984) translation show how a small disruption of coherence does irreparable damage to poetic schemata:

(21) نسافر كالناس، لكننا لا نعود إلى شيء. كأن السفر
طريق الغيوم. دفنا أحبتنا في ظلام الغيوم وبين **جذوع**
الشجر وقلنا لزوجاتنا لدن منا مئات السنين لنكمل هذا
الرحيل إلى ساعة من بلاد، ومتر من المستحيل.

/nusaafiru ka-n-naasi laakinna-naa laa na‘uudu ’ilaa šay’.
travel (we) like-the-people but-we not return to thing

ka’anna-s-safar
as if the-traveling

t̲ariiqu-l-γuyuum. dafan-naa ’aħibbata-naa fii ð̲alaami-
way the-clouds buried-we loved ones-our in darkness

l-γuyuumi wa bayna **juðuu‘i-** š-šajar
the-clouds and between branches the-trees

wa qul-naa li-zawjaati-naa lidna min-naa mi’aati-
and said-we to-wives-our give birth from-us hundreds

l-siniina li-nukmila haaðaa-r-raħiil
the-years to-complete this the-moving

’ilaa saa‘atin min bilaadin wa mitrin min-al-mustaħiil/
to hour from countries and meter from the-impossible

(22) We travel like people, but we return to nowhere. As if traveling
Is the way of the clouds. We have buried our loved ones in the darkness of the clouds, between the **roots** of the trees
And we said to our wives: go on giving birth to people like us for hundreds of years so we can complete this journey
To the hour of a country, to a meter of the impossible.

The translator in (22) disrupts the coherence of the poetic schema when he renders جذوع *juðuu‘* 'branches' as *roots* جذور (juðuur). Darwish, the poet, wants to communicate the message that the burial is not a normal one, for the loved ones are not buried underground; rather, they are buried in the darkness of clouds and between the branches of trees. This poetic schema is meant to show that formal attributes of human activities may not be tokens of their genuine nature, e.g. *traveling* as a human activity would be valid only if the *traveler* returns to a homeland, which is not the case in the Palestinian context, to which the poet is schematically referring. The interaction between the poetic imagery and the socio-cultural realities brings coherence to the text in (21). Therefore, the rendition of the fictional burial as a commonplace one does not cohere with the series of the out-of-the-ordinary acts surrounding it.

4.2.4 Diction

Diction refers to the translator's ability to choose the appropriate word from among a number of related lexemes in contexts where such choice affects the overall schematic representation of discourse. The illustrative example below is excerpted from E. Hemingway's (1952:5) novel *The Old Man and the Sea*, along with Muneer Balabki's translation, 1985:7-8):

(28) The old man was thin and gaunt with deep wrinkles in the back of his neck. The brown **blotches** of the benevolent skin cancer the sun brings from its reflection on the tropic sea were on his cheeks. The **blotches** ran well down the side of his face and ....

(29) وكان الشيخ معروقاً شاحباً انتشرت في مؤخرة عنقه تجاعيد عميقة،
وعلت خديه **القروح** السمراء الناشئة عن سرطان الجلد غير المؤذي
الذي هو ثمرة انعكاس الشمس على صفحة المياه في المناطق الاستوائية.
وكانت تلك **القروح** تغطي جانبي وجهه،....

/wa kaana-l-šayxu ma‘ruuqan šaaħiban ’intašarat fii
and was the-old man skinny gaunt spread in

mu’axarati ‘unqi-hi tajaa‘iidun ‘amiiqatun wa ‘alat xadday-hi-
back neck-his wrinkles deep and on cheeks-his

l-quruuħu- l-samraa’u-l-naaši’atu ‘an saraṯaani-l-jildi γayri-
the-sores the-black the-resulting from cancer the-skin not

l-muðiyyi ’allaðii huwa ɵamaratu ’in‘ikaasi-š-šamsi ‘alaa
the-harming which it result reflection the-sun on

s̱afħati-l-miyaahi fi-l-manaaṯiqi-l-’istiwaa’iyyah wa kaanat
surface the-water in the-areas the-tropical and were

tilka- **al-quruuħu** tuγaṯṯii jaanibayyi wajhi-hi …./

those the-sores   covering both sides face-his

In (28), the author, Hemingway, draws a vivid and graceful portrait of his hero, the old man. The portrait tells the story of a hopeful, experienced, self-made, simple old angler. Although it is a little gloomy, the image embodies many signs of grace, but definitely none of ugliness. The blotches of the benevolent skin cancer on old people, for example, are comparable to grey hair. Being unaware of the gracefulness of the old man's fictional portrait, the translator in (29) renders *blotches* بثور (buɵuur) twice as *quruuħ* قروح 'sores', thus considerably deforming it. In this way, the unsuccessful choice of one word does serious damage to the predominantly visual schema at hand by replacing the schema of normal aging, which naturally manifests itself in *blotches*, with that of a sickness-induced schema, which unnaturally surfaces in *sores*. In a filmed version of the novel, one could imagine the huge difference between an old face invaded by blotches and another invaded by sores.

Let us examine another example from the *Arabic Newsweek,* in which the choice of one word twists the discourse in a serious way:

(٣٠) و كما كان نجاح اليابان الاقتصادي بعد الحرب العالمية الثانية مثالا قويا
اقتدت به دول أخرى في شرق آسيا، فإن نجاحا معتدلا في العراق يمكن
أن يشد من ساعد **المصلحين** في المنطقة. (February 4, 2003)

/wa   kamaa kaana najaaħu-l-yaabaani-l-’iqtisaadiyyu ba‘da-
and as   was   success the-Japan   the-economic   after

l-ħarbi- l-‘aalamiyyati-ɵ-ɵaaniyyati miɵaalan qawiyyan
the-war the-world   the-second   example strong

’iqtadat bi-hi duwalun   ’uxraa fii šarqi ’aasyaa fa-’inna
followed in-it countries other   in east   Asia   so-verily

najaaħan mu‘tadilan fi- l-‘iraaqi yumkinu ’an yašudda
success   moderate   in the-Iraq may   that strengthen

min saa‘idi-**l-musliħiina** fi- l-mantiqah/

from arm the-reformers in the-region

The Arab reader is struck by the translator's inappropriate choice of the bold-faced lexeme in (30) because it does not schematically fit in political discourse. The Arabic passage is supposed to refer to liberal politicians *al-’is̲laaħiyyiina* 'liberals' rather than social reformers *al-mus̲liħiina* 'reformers' in the Middle East. In this way, the politically-oriented discourse in the original is rendered as a socially-oriented discourse in the translation, due to a serious mishap in diction.

4.3 SCHEMATIC MODEL OF LTERARY TRANSLATION

4.3.0 Literary Translation

Despite the recent giant steps made by translation studies in broadening the scope of translation activity to cover a plethora of text types or genres, literary translation was and still is a foundation stone in the history of translation. In fact, the fresh emergence of Translation Studies as a branch of Applied Linguistics counts only as a robust rival, but by no means a replacement, for the traditional view that translation practice is part and parcel of Comparative Literature and Literary Criticism. Without taking sides, we regard literary translation as a key genre in translation and a well-established emblem of translation scholarship.

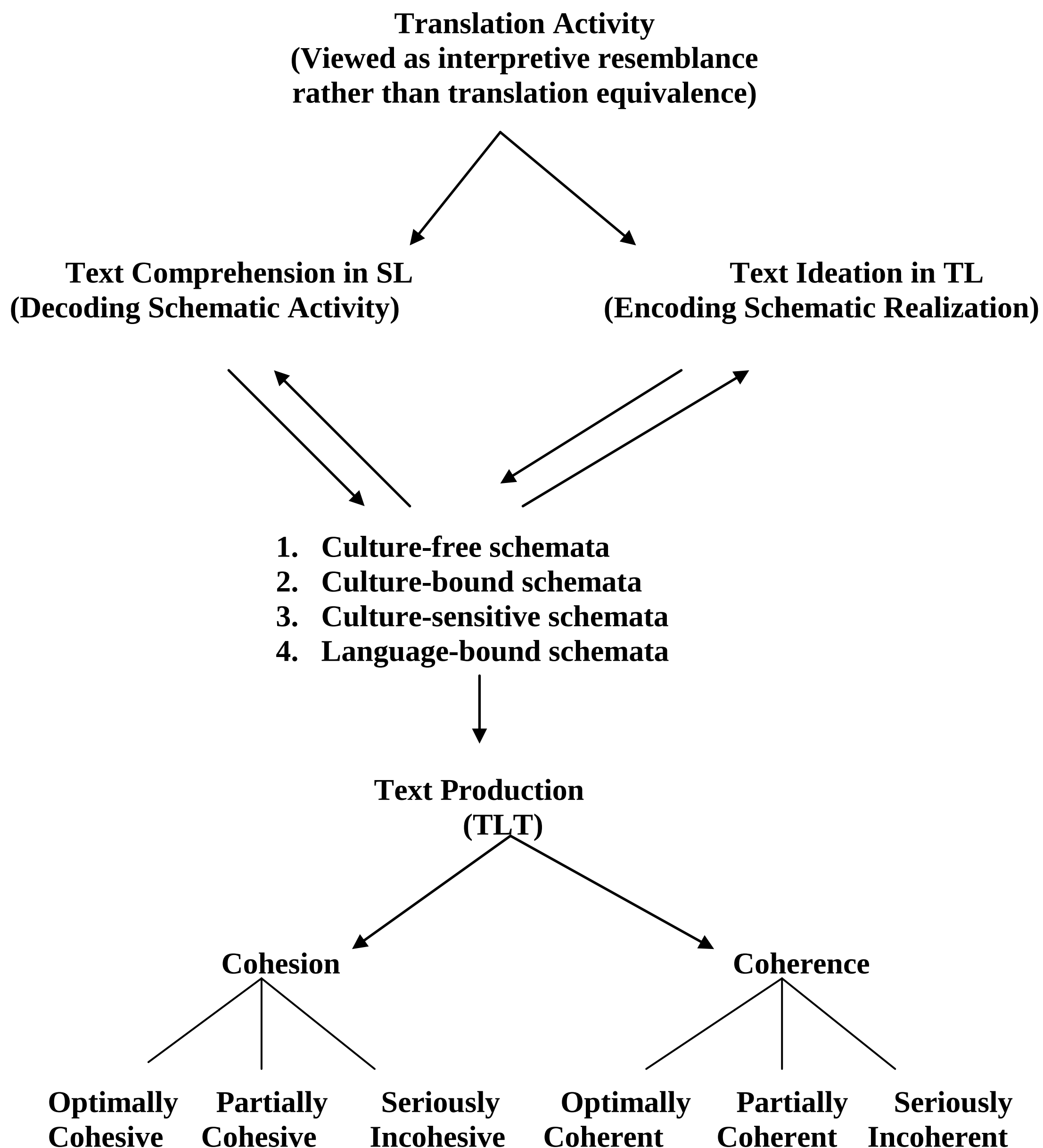
The special status of literary translation stems from the fact that literature represents the optimal use of language, where content and form become inextricably inseparable, unlike other genres in which form may be neutralized at varying degrees. Thus, literary texts presuppose a kind of aesthetically-oriented discourse in which its formal elements (i.e. the linguistic code), in addition to its thematic elements, are actually communicated by the author to the reader (for more details, see Burkhanov, 2003:135-145). This inherent feature of literary texts led Adams (1973:10) to conclude "… all the choices open to (the translator) are in various ways and for various reasons impossible. The choice is simply between different ways of murdering the original". The state of the art is not as gloomy as is suggested by Adams. However, it remains true that the formal density of literary texts, along with their ability to communicate a richness of ideas, feelings and impressions, will always be a rockhard hurdle in literary translation (see Gutt, 1996 for more on this).

The present section argues that the establishment of a schematic rapport between the translator and the literary text, both in terms of

content and formal schemata, is the key to opening up avenues that will lead to workable translations (for a more general discussion, see Farghal 1999, 2000). In this respect, Pajares and Romero (1997:291) write, “The literary text activates in the reader a series of mechanisms which allow him to recreate the world which is presented before his/her eyes. In this way, the work of art arises from the convergence between text and reader”. For theoretical as well as practical reasons, the evolving schematic rapport between text and reader will be broken down into feeding and interactive components which make up a schematic model of literary translation, as it is diagrammatically illustrated in (4.2) below. Then, the discussion will proceed to present authentic literary data to support the constructs in the model.

4.3.1 The Model

Below is a diagrammatic representation of a schema-theoretic model of literary translation**:**



The model above shows that literary translation, which is regarded as a matter of interpretive resemblance rather than translation equivalence (Gutt, 1996), consists of text comprehension in SL and text ideation in TL, which both involve schematic activity. These processes optimally

interact with four species of schemata: culture-free schemata, culture-bound schemata, culture-sensitive schemata, and language-bound schemata. This interaction results in the encoding of a Target Language Text (TLT). The textuality of the TLT (i.e. the output of translation activity) can be judged in terms of cohesion (which resides within the text) and coherence (which dwells in the reader’s mind). In this way, a translation can be optimally cohesive and/or coherent, partially cohesive and/or coherent, or seriously incohesive and/or incoherent. It should be noted that text coherence might behave similarly in all types of texts, though at a richer degree in literature, as a result of the multi-layeredness of literary discourse, which usually gives rise to multiple interpretations or what Gutt (1996) calls ‘weak implicatures’ as opposed to ‘strong implicatures’, which constitute the hallmark of texts produced in non-literary or ordinary language. However, cohesion in literary texts, especially in poetry, often departs in significant ways from cohesion in non-literary texts, with the aesthetic component including language density, rhyme and meter functioming as significant cohesion types in discourse (for more on cohesion in general, see Halliday and Hasan, 1976).

4.3.3 Summary

This section counts as an attempt to formalize a schema-theoretic model of literary translation. The model is based on an interactive process between encoding schematic realization in TL, which is supposed to mirror decoding schematic activity in SL, and four types of schemata consisting of culture-free, culture-bound, culture-sensitive and language-bound schemata. This dynamic interaction culminates in the production of a TL text, the output of translation activity. The TL text is subsequently received by a readership and will, in effect, be gauged in

terms of cohesion and coherence in its new socio-cultural environment. The success or failure of the translation ultimately depends on how much cohesive and coherent the TL text will be in its new habitat.

Within literary genres, poetic discourse is shown to optimize the importance of language-bound schemata wherein formal features such as rhyme and meter may override other types of schemata that emphasize content feaures in order to furnish poetic cohesiveness, which grants poetry its legitimacy in the first place. Existing translation practice, however, shows a tug of war between verse and prose translation of poetry. Whereas the aesthetic features representing poetic cohesiveness are given priority in the former, fidelity and coherence are given prominence in the latter, apart from some formal features. The model in this study shows how taxing the former option can be in the heat of improvising comparable aesthetic features in the TL. Practically, this calls for the translation of poetry by poet translators, which is only infrequently achievable. Though a compromise, translating poetry into prose receives its legitimate recognition from the existence of formidable problems.

Apart from poetic cohesiveness, literary translation involves a plethora of features that range between culture-free and culture-bound schemata. While a literal translation of culture-free schemata is feasible on the basis of universal principles, culture- and language-bound schemata call for a more functionally-oriented approach in translation. Half-way between the two categories, culture-sensitive schemata seem to allow ample room for the translator’s creativity which will, ultimately, help establish fresh norms in the TL.

CHAPTER FIVE

ARABIC EUPHEMISM: THE QUESTION OF POLITENESS IN TRANSLATION

5. CHAPTER FIVE
ARABIC EUPHEMISM: THE QUESTION OF POLITENESS IN TRANSLATION

5.0 Definition and Scope of Euphemism

Euphemism is a linguistic politeness strategy whereby an offensive or hurtful word/phrase is replaced with one that represents a less direct expression or carries a positive attitude. Lexically, euphemism is one way of creating cognitive synonyms in language, that is, the original expression and its euphemistic counterpart come to share conceptual or descriptive meaning but differ in their attitudinal dimension. The two terms *zabaal* زبـال 'garbage man' and *‘aamilu naḏaafah* عامل نظافة 'a cleanliness worker,' for example, denote the same occupation in Arabic but the second one reflects a positive social attitude toward this kind of job, which is lacking in the first term. The second alternative is said to euphemize the first. Similarly, the military phrase *’i‘aadatu ’intišaar* إعادة انتشـار 'redeployment' is more acceptable to listeners/viewers than *’insiħaab* انسـحاب 'withdrawal' because it is less direct than the latter, despite the fact that both terms denote the same concept in military affairs.

The term 'euphemism' comes from Greek *euphēmism(os*), which means the use of words of good omen. The Random House College Dictionary (1980:455) defines euphemism as “the substitution of a mild, indirect, or vague expression for one thought to be offensive, harsh, or blunt”.

5.1 Euphemism in Arabic Linguistics

The linguistics of euphemism in Arabic is extremely sparse. There are only a few brief mentions of *at-talat̲t̲uf* التلطف or *at-talt̲iif* (al-Askari [verified 1989]; Matlub 1996; Al-Jatlawi 1998). Historically, al-Askari’s term *at-talat̲t̲uf*, which fits the term 'euphemism' very well, hardly relates to this phenomenon as we understand it in contemporary linguistics. He defines it as التلطف للمعنى الحسن حتى تهجنه للمعنى الهجين حتى تحسنه [*at-talat̲t̲ufi li-l-ma*^{c}*na-l-ħasani ħataa tuhajjinuhu wa-l-ma‘na-l-hajiini ħataa tuħassinuhu*] (p. 482) 'to manage the pleasant meaning kindly to make it objectionable and manage the objectionable meaning kindly to make it pleasant'. His examples show clearly that what he means is the employment of a non-preferred expression in a context where it acquires pleasant connotations, or vice versa. This differs from what we know as euphemism, a resource that necessarily involves the utilization of an alternative expression to replace the original non-preferred one in an attempt “to manage meaning kindly” via euphemizing.

5.2 A Translational Perspective

There is a consnsus among translation practitioners as well as translation theorists that translation is essentially an act of communication that departs from the frontiers of a SL and enters into the frontiers of a TL. This journey from SL to TL is supposed to invlove transferring meaning in its different linguistic and social manifestations. In reality, however, there is uaually a tug-of-war between *form* and *content* in the process of translation because meaning may be grammaticalized and/or idiomatized differently across languages. On the one hand, some theorists emphasize formal equivalence, for example, Catford (1965:20) defines translation as "the replacement of textual material in one language by equivalent textual

material in another language". Some of them, on the other hand, highlight functional equivalence by emphasizing the reproduction of the SL message by the closest natural equivalent in the TL or by substituting messages in one language for messages in another language (Jakobson, 1959; De Ward and Nida, 1986). However, translation equivalence, whether it be formal or functional, is a correlate of contextual factors and is essentially informed by the principle of *relevance* (Gutt 1996; Farghal 2004).

Being functional in language, euphemism should be relayed in translation because the failure to do so will result in a deficit in the degree of politeness in the TL text, compared with that of the SL text. In the following pages, we will see whether it is possible to render different types of Arabic euphemism into English. The discussion will center on figurative expressions, antonyms, circumlocutions, remodelings, ellipsis, understatements, overstatements, borrowings, and euphemizers as important euphemizing strategies.

5.2.0 Figurative Expressions

Figurative expressions are the most common device for euphemizing meaning in Arabic in areas such as death, bodily functions, marriage and sex, and so forth. These areas of human experience are, in fact, a common target for euphemism in natural language in general. Therefore, it is expected that euphemistic expressions between languages will be availabe in translation in varying degrees of correspodence.

First, let us consider the standard Arabic euphemism that views death in terms of a transference to another life and/or joining the supreme Agent, viz. (**انتقل إلى** رحمة الله تعالى (الدار الآخرة، دار البقاء، الرفيق الأعلى، جوار ربه) [***’intaqala ’ilaa*** *raħmati-llaah (dl-daari-l-’aaxirah, daari-l-baqaa’, ar-raiiqi-l-’a‘laa, jiwaarii rabbih)*] 'Lit. **He transferred to** the mercy of

God (the afterlife, the home of eternity, the supreme comrade, the neighborhood of his Lord).' The common divider in these death euphemisms is their inherent fatalistic viewpoint, which may be regarded as a hallmark of Arab culture in general (Farghal 1993a). As can be seen, the literal English translations may not work as equivalents for the Arabic euphemistic death terms above, which effectively find their way into the general unmarked Arabic register and succeed in conversationally implicating that 'the deceased will go to Heaven'. Although the general unmarked English register does not tolerate this fatalistic Arabic viewpoint, it euphemizes death by likening it to a journey in the expression 'He passed away', which can functionally correspond to the Arabic death terms above. More restrictively (i.e. in the religious register only such as sermons and obituaries), English euphemizes death in expressions like 'He went to his last home', 'He passed over to the great beyond', 'He answered the last call', 'He awoke to immortal life', 'He met his Maker', etc. Therefore, the translator may employ these marked English death euphemisms as functional equivalents to fatalistic Arabic death terms when translating religious texts only.

5.2.1 Antonyms

The use of antonyms in Arabic euphemisms is an interesting phenomenon. Examples include *mu‘aafaa* 'healthy' for مريض *mariid̲* 'sick', بصير *bas̲iir* 'sighted' for أعمى *’a‘maa* 'blind', عائدون *‘aa’iduun* 'returnees' for لاجئون *laaji’uun* 'refugees', مجبور *majbuur* 'with a healing limb' for مكسور *maksuur* 'with a broken limb.' These positive expressions reflect the desired rather than the existing state of affairs and are reminiscent of another deeply-rooted tradition in Arab culture. Ugly personal names such as جحش *jaħš* 'Donkey' and كليب *kulayb* 'Doggie' were given upon birth to keep envy away, viz. زينب بنت جحش *zaynabu bintu jaħš*

'Zaynab, daughter of Donkey' was one of Prophet Mohammad's wives. Such proper names are still used in some parts of the Arab world. In Egypt, for example, family names such as الحيوان *al-ħayawaan* 'animal' and الحمار *al-ħimaar* 'donkey' still designate big families. Apparently, the use of antonyms in euphemizing has taken an opposite direction from using negative terms, which are meant to drive envy or evil away.

5.2.2 Circumlocutions, Remodelings, and Ellipsis

Circumlocutions, another type of euphemism, paraphrase taboos or socially objectionable vocabulary. Examples of cicumlocutions include لم يحالفه الحظ *lam yuħaalifahu-l-ħaḏ* 'Luck did not ally with him' instead of فشل *fašila* 'He failed', اعتداء جنسي *'i'tidaa' jinsii* 'sexual assault' for اغتصاب *'iγtisaab* 'rape', خيانة زوجية *xiyaanah zawjiyyah* 'marriage betrayal' for زناً *zinaa* 'adultery', and طفل غير شرعي *ṯifl γayr šar'ii* 'illegitimate child' for لقيط *laqiiṯ* 'bastard'. These Arabic euphemisms, as can be seen, spell out the meaning of their negative counterparts in a more acceptable way. In terms of translation, the above Arabic circumlocutions translate readily into 'He was not lucky', 'sexual assault', 'an affair outside marriage' and 'illegitimate child', respectively. Thus, euphemistic Arabic circumlocutions do not usually involve problems in English translation. This may be attributed to the fact that breaking down lexical meaning by way of circumlocution is a universal phenomenon in natural language, covering all aspects of vocabulary, including the euphemistic use.

5.2.3 Understatements and Overstatements

Euphemistic expressions may manifest themselves in understatements. The Arabic word نكسة *naksah* 'setback' constitutes a classic example that came into frequent official use after the Arab-Israeli 1967 Six-day War as a euphemism for هزيمة *hazīmah* 'defeat.' This euphemism was not just a

word. It provided the Arab world with a psychological frame of reference through which the late President Nasser of Egypt, the late King Hussein of Jordan, and the then President Al-Atasi of Syria were to emerge as heroes from that humiliating war. In terms of translation, 'A spade should be called a spade' in this case; therefore, *naksah* (in reference to that war) is translated into 'defeat' in natural English discourse and only a pretentious Arab-created English text would refer to it as 'setback'. Similarly, the familiar Arabic euphemism عملية استشهادية *‘amaliyyah ’istišhaadiyyah* ‘martydom operation’ instead of عملية انتحارية *‘amaliyyah ’intiħaariyyah* is non-euphemistically translated into هجوم/عملية انتحارية 'suicide attack/operation' or, sometimes, dysphemistically into هجوم إرهابي *hujuum ’irhaabii* 'terrorist attack' (for more details about dysphemism, see Farghal 1995b). Other examples include يصفي جسدياً *yusaffii jasadiyyan* 'Lit. to purify physically' instead of يغتال *yaγtaalu* 'to assassinate', which can be euphemistically translated into 'to liquidate', and *al-’islaamiyyuun-l-mutatarrifuun*, which is often euphemistically translated into الناشطون الإسلاميون/الإسلاميون الأصوليون أو الإسلاميون *al-naašituun-l-’islaamiyyuun/ al-’islaamiyyuun-l-’usuuliyyuun*, or *al-’islaamiyyuun* 'Muslim activists/Muslim fundamentalists' or 'Islamists', instead of the non-euphemistic المتطرفون الإسلاميون 'Muslim extremists/ fanatics'.